


A
COLLECTION
OF
ENGLISH EXERCISES;

TRANSLATED FROM
THE WRITINGS OF CICERO ONLY,
FOR
SCHOOL-BOYS TO RE-TRANSLATE INTO LATIN;
AND
ADAPTED TO THE PRINCIPAL RULES
IN THE COMPENDIUM OF
ERASMUS'S SYNTAX.

THE THIRD EDITION,
CORRECTED, AND GREATLY ENLARGED BY THE AUTHOR:
TO WHICH ARE ADDED,
SOME RULES FOR ADAPTING THE ENGLISH
IDIOM TO THE LATIN.

By WILLIAM ELLIS, A.M.
AND MASTER OF THE GRAMMAR-SCHOOL AT
ALFORD, IN LINCOLNSHIRE.


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P R E F A C E.

THE first object that is proposed by teaching boys to *make* Latin, is that they may get a readier, and more perfect knowledge of the various terminations of the Nouns and Verbs, and of the rules of Syntax, than they could have acquired by construing and parsing only: To facilitate this end many Exercise Books have been published; in some of them the Phrases have been arbitrarily drawn up in English by their makers, and the Latin words put down according to the best of their judgment; in others, indeed, the Examples have been taken from Roman authors, but without any particular regard to their being of the best authority or not, as nothing else seems to have been attended to, but that they should illustrate the Rules they stand under.

Such collections are certainly very necessary to enable boys to understand their Grammar well; but let them not be supposed to be of any farther use, or sufficient for another purpose which should by no means be neglected, that is, to enable the Scholar to write, in time, the language of ancient Rome, which cannot be thus acquired; so far from it, that should a boy go through a certain Exercise Book, which I could name, and be able to translate any part of it with strict conformity to the Rules of Syntax, instead of having gained this accomplish-

ment, he would be habituated to a certain jargon which he would with difficulty get rid of afterwards; not to mention the disadvantage of imbibing the first notions of the English tongue from a work the most contemptible, for its vulgarity both of language and sentiments, that can well be met with. Nor is it certain that any one writes a good Latin style, even if he can produce classical authority for all the words or phrases he may employ; for these may be selected from writers who use so different a mode of expression from each other, that although when taken separately, their works may have their peculiar beauty, or at least peculiar propriety, and sameness; yet when blended together, their phraseology may make the most absurd mixture possible: For what would an Englishman think of a composition in his own language, made up of phrases from Bacon and Bolingbroke, Milton's prose writings, and Hume; and yet I cannot see how a similar mixture of styles, and incongruity of expression can be avoided by any one, who composes in a language which is no longer spoke, without he fixes upon some one of the best writers remaining in it, as his model; for there is a Roman cast of thought, and a Roman mode of expression, which can never be acquired but by early imitation.

And if one author is to be selected, no one can hesitate whom to prefer; it ought to be CICERO, not only from his intrinsic excellence, but because the subjects which he treats of, comprehend all those which our youth are employed on, both at School and the University; and indeed I hardly know any occasion on which a modern can have to write Latin, wherein Cicero may not be his

guide; since for Epistolary Correspondence, Philosophical Treatises, and Public Orations, he stands forth an unrivalled pattern, and will supply a copious choice of words on these topics to the most cultivated genius. Nor is what I advance any thing new; for the opinion of Cicero being the proper model on which a Latin style should be formed, was very general at the revival of letters. It is true that some scholars at that time made themselves ridiculous by a fastidious abhorrence of any word or phrase which was not used by him, even on subjects on which his writings could not possibly furnish them with any, the doctrines of Christianity; and for this they were heartily laughed at by Erasmus; but it was not for imitating Cicero where it was proper, but for attempting it when it was impossible, that they fell under the lash of his satire; for no one was fonder of his works than that great man; no one thought higher of his genius, or regretted more that he could not copy his language. It was indeed the abuse of his style only that could be liable to censure; for the Italians of that age, when they employed it on proper subjects, shewed that they had acquired the language of their great ancestors, and wrote in a manner truly Roman, and far different from the generality of those who have since chose to follow any other model, or rather no model at all, and whose writings, though many of them were in other respects excellent scholars, consist of the strangest jumble of something that cannot properly be called any language at all, made up of scraps of different authors, of different ages, verse, or prose, serious, or comic, as their phrase book or memory

happened to suggest them. Nor was it the Italians only who professed to copy Cicero, and by that means acquired an elegant Latin style; our own countryman, Ascham, was particularly eminent for this accomplishment, and has in his School-master given excellent directions how this imitation, which I am here recommending, may be put in practice. It has never been doubted whether his rules are sufficient for the purpose they were intended for; but it has been said that they are too difficult for Boys to follow, at least in public Schools, and so early as he would have them. But might there not be something introductory to that excellent book, his School-master drawn up? Might there not be an imitation of Cicero introduced on a more confined plan, and in a manner more suitable to the capacities of children to begin with; in which the scholar should be taught at first, to make the shortest and the simplest sentence in the language that Tully wrote, and have his Latin words not to recollect from his memory, or select from his Dictionary, but placed before him so that he could not err in a bad choice; and where the English, though not barbarous, should correspond with the Latin nearly word for word, whilst he should be led by degrees to mark how the different parts of speech answer in each language, and acquire the inverted order of the Latin tongue? It is to facilitate this very useful end that the following Exercises are presented with the greatest deference to the public. It has been the author's care to make them as easy at the beginning as any of the present Exercise Books, and to conduct the Scholar, step by step, to a familiar acquaintance with Cicero's mode of writing, and a habit of composing in pure Latin.

They are divided into three parts: The first contains some introductory Sentences, as Examples to the more general Rules, which are given in English; and, in these, care has been taken, that the Example should not require the knowledge of any Rule, which the Scholar has not been instructed in; if a few instances should be found where this attention has not been given, it is hoped the candid Master will excuse it. To this first part, the Conjugations, and Preter perfect Tenses of the Verbs, the Genitive Cases, Declensions, and Genders of the Substantives, and the Terminations of the Adjectives are added, in the usual manner; an assistance which it was thought would be rather prejudicial than useful if continued farther, except in some particular cases. The second part contains the principal Rules of Erasmus's Compendium, with short Examples to them, the Latin words to which correspond in their arrangement to the English, with an intention that the Scholar should, under his Master's direction, endeavour, by degrees, to place them in the Latin order. In the third part, where some of the Examples are of considerable length, the Latin words stand exactly as they do in Tully; and though the Scholar may at first meet with some little difficulty in finding out how they correspond with each other in the English and Latin, yet he will find this a much easier task than it would have been for him to have arranged every word as it is in the original, had he been left to the guidance of his own judgement or ear.

There is added a Translation of the *De Amicitia*, by way of Praxis; but as the Bookseller apprehends

it may not be so generally wanted as the other parts of the work, and must enhance the price of the book, the Exercises will be sold separate. As this is calculated for Lads to re-translate into Latin, it has been rendered as literal as the genius of the two languages would admit of: The author therefore hopes, that it will be considered that no elegance of expression could possibly be studied, but on the contrary a severe brevity, and Latin shade of style, and that it was not drawn up with an expectation that it will afford any amusement to the English reader, to whom he would recommend the very elegant Paraphrase of Mr. Melmoth of the same work; and hopes that no invidious comparison will be made between two Translations which were intended for such very different purposes.

This work having been so favourably received by the Public, as to have already passed through two very numerous impressions, I have thought it my duty to revise and correct it. I have also added several examples, particularly in the longer Exercises; and may I be permitted to say, that, through the whole, I have endeavoured to select such disinterested, moral, and religious precepts, as may inspire the rising generation with virtuous principles, for though I shall receive great satisfaction, in thinking that I have been serviceable in making good Scholars, I shall receive much greater if I have contributed to make good Men.

WILLIAM ELLIS.

ALFORD, April 20, 1797.

A

COLLECTION

OF

ENGLISH EXERCISES.

Introductory Sentences, as Examples to the most
General Rules.

RULE I.

THE Word which answers to the Question Who, or
What, is the Nominative Case to the Verb.
The Verb is to be made of the same number, and Person, as
its Nominative Case.

I read, lego, 3.

Thou thinkest, cogito, 1.

He hears, audio, 4.

We hinder, prohibeo, 2.

Ye suppose, puto, 1.

They defend, defendo, 3.

I did obtain, obtineo, 2.

Thou didst understand, intelligo, 3.

He did judge, judico, 1.

We did direct, præscribo, 3.

Ye did come, venio, 4.

They did see, video, 2.

I have fought, quæro, *fivi*, 3.

Thou hast found, invenio, *veni*, 4.

He has departed, discedo, *essi*, 3.

We have assisted, succurro, *i*, 3.

Ye have feared, metuo, *i*, 3.

They have considered, confidero, *avi*, 1.

I had chose, deligo, *legi*, 3.

Thou hadst gone, eo, *ivi*, 4.

He had disputed, contendo, *i*, 3.

2 ENGLISH EXERCISES.

We had triumphed, triumpho, *avi*, 1.
 Ye had called back, revoco, *avi*, 1.
 They had done, ago, *egi*, 3.

I shall leave, relinquo, *iqui*, 3.
 Thou wilt build, ædifico, *avi*, 1.
 He shall compare, comparo, *avi*, 1.
 We will send, mitto, *isi*, 3.
 Ye will pretend, simulo, *avi*, 1.
 They will carry, porto, *avi*, 1.

See thou, video, *di*, 2.
 Let him call to, appello, *avi*, 1.
 Let us accept, accipio, *epi*, 3.
 Ask ye, rogo, *avi*, 1.
 Let them bind, vincio, *xi*, 4.

I can support, sustineo, *ui*, 2.
 Thou mayest receive, accipio, *epi*, 3.
 He may require, exigo, *egi*, 3.
 We may know, scio, *ivi*, 4.
 Ye may redeem, redimo, *emi*, 3.
 They can recover, recupero, *avi*, 1.

I might blame, obtrecto, *avi*, 1.
 Thou wouldst run away, profugio, *ere*, 3.
 He could effect, efficio, *eci*, 3.
 We might obey, obedio, *ivi*, 4.
 Ye should compell, cogo, *cogi*, 3.
 They might deliver, trado, *tradidi*, 3.

I might have lived, vivo, *vixi*, 3.
 Thou mightest have thought, existimo, *avi*, 1.
 He might have fought, confugo, *ixi*, 3.
 We might have desired, concupisco, *ivi*, 3.
 Ye might have declared, declaro, *avi*, 1.
 They might have foreseen, provideo, *di*, 2.

I might have had defended, defendo, *di*, 3.
 Thou mightest have had told, narro, *avi*, 1.
 He might have had doubted, dubito, *avi*, 1.
 We might have had wept, fleo, *flevi*, 2.
 Ye might have had agreed, assentio, *si*, 4.
 They might have had placed, pono, *posui*, 3.

I may hope hereafter, spero, *avi*, 1.
 Thou mayest wish hereafter, opto, *avi*, 1.
 He may refuse hereafter, refuto, *avi*, 1.

We may conquer hereafter, *vinco, ici*, 3.
 Ye may receive hereafter, *acquirō, quisi*, 3.
 They may obtain hereafter, *impetro, aci*, 1.

I am plundered, *diripior, direptus sum*, 3.
 Thou art led out, *educor, eductus sum*, 3.
 He is appointed, *constituor, constitutus sum*, 3.
 We are hindered, *impedior, impeditus sum*, 4.
 Ye are taken, *capior, captus sum*, 3.
 They are governed, *regor, reclus sum*, 3.

I was carried, *deportor, deportatus sum*, 1.
 Thou wast sent, *mittor, missus sum*, 3.
 He was appointed, *constituor, constitutus sum*, 3.
 We were acquitted, *solvor, solutus sum*, 3.
 Ye were overcome, *superor, superatus sum*, 1.
 They were fortified, *munior, munitus sum*, 4.

I have been trusted, *credor, creditus sum*, 3.
 Thou hast been found, *invenior, inventus sum*, 3.
 He has been reconciled, *concilior, conciliatus sum*, 1.
 We have been divided, *dividor, divisus sum*, 3.
 Ye have been pluck't up, *evellor, evulsus sum*, 3.
 They have been required, *postulor, postulatus sum*, 1.

I had been lost, *amittor, amissus sum*, 3.
 Thou hadst been corrupted, *corrumpor, corruptus sum*, 3.
 He had been condemned, *condemno, condemnatus sum*, 1.
 We had been shown, *ostendor, ostensus sum*, 3.
 Ye had been adorned, *ornor, ornatus sum*, 1.
 They had been increased, *augeor, auctus sum*, 2.

I shall be found, *reperior, repertus sum*, 4.
 Thou shalt be despised, *spornor, spresus sum*, 3.
 He shall be educated, *educor, educatus sum*, 1.
 We shall be hanged, *suspendor, suspendus sum*, 3.
 Ye will be sent for, *accersor, accersitus sum*, 4.
 They will be taught, *doceor, doctus sum*, 2.

Be thou despised, *contemnō, contemptus sum*, 3.
 Let him be avoided, *fugior, fugitus sum*, 3.
 Let us be bought, *emor, emptus sum*, 3.
 Be ye disturbed, *perturbor, perturbatus sum*, 1.
 Let them be pressed, *premor, pressus sum*, 3.

I may be defended, defendor, *defensus sum*, 3.
 Thou mayest be hid, abdor, *abditus sum*, 3.
 He may be lifted up, erigor, *erectus sum*, 3.
 We may be thought, putor, *putatus sum*, 1.
 Ye may be omitted, omitto, *omissus sum*, 3.
 They can be answered, respondeor, *responsus sum*, 3.

I might be approved, approbor, *approbatus sum*, 1.
 Thou mightest be called, appello, *appellatus sum*, 1.
 He might be lamented, deploro, *deploratus sum*, 1.
 We might be denied, nego, *negatus sum*, 1.
 Ye might be believed, credor, *creditus sum*, 3.
 They might be prepared, paro, *paratus sum*, 1.

I might have been invited, invito, *invitatus sum*, 1.
 Thou shouldest have been changed, mutor, *mutatus sum*, 1.
 He could have been separated, sejungo, *sejunctus sum*, 3.
 We might have been sworn, juro, *juratus sum*, 1.
 Ye could have been chose, eligo, *electus sum*, 3.
 They could have been praised, laudo, *laudatus sum*, 1.

I might had been laughed at, derideo, *derisus sum*, 2.
 Thou mightest had been vexed, vexor, *vexatus sum*, 1.
 He might had been cut off, rescindo, *rescissus sum*, 3.
 We might had been marked, noto, *notatus sum*, 1.
 Ye might had been forbid, veto, *vetitus sum*, 1 & 3, *ui, et avi*, 1.
 They might had been killed, interficio, *interfectus sum*, 3.

I shall be disturbed hereafter, conturbo, *conturbatus sum*, 1.
 Thou shalt be loved hereafter, diligor, *dilectus sum*, 3.
 He shall be appointed hereafter, constituo, *constitutus sum*, 3.
 We shall be taken care of hereafter, curo, *curatus sum*, 1.
 Ye shall be deceived hereafter, fallor, *falsus sum*, 3.
 They shall be left hereafter, relinquo, *relictus sum*, 3.

The condition pleases, conditio, *onis*, 3. *f. placeo, ui*, 2.
 Who has spoke? quis, *quæ, quid, dico, ixi*, 3.
 The cause might be referred, causa, *æ, i f. deferor, latus, irr.*

- Men may understand, homo, *inis*, 3, intelligo, *exi*, 3.
 Death has taken away, mors, *tis*, 3 *f.* eripio, *ni*, 3.
 Men lye, homo, *inis*, 3. mentior, *titus sum*, 4 *dep.*
 Nature requires, natura, *e*, 1 *f.* postulo, *avi*, 1.
 A power is permitted, potestas, *atis*, 3 *f.* permitto,
permissus sum, 3.
 The citizens may receive, civis, *is*, 3 *c.* recipio, *epi*, 3.
 The mistake will be removed, error, *oris*, 3 *m.* tollor,
irr. 3.
 The law permits, lex, *egis*, 3 *f.* permitto, *ifi*, 3.
 Pompey feared, Pompeius, *i*, 2 *m.* timeo, *ui*, 2.
 The law is established, lex, *egis*, 3 *f.* constituo,
constitutus sum, 3.
 The money may be received, pecunia, *e*, 1 *f.* recipior,
receptus sum, 3.
 They should be named, is, *ea*, *id.* nominor, *nominatus sum*, 1.
 Honour commands, honor, *oris*, 3 *m.* jubeo, *ussi*, 2.
 Rome delights, Roma, *e*, 1. delecto, *avi*, 1.
 Carthage was destroyed, Carthago, *inis*, 3. deleor, *deletus*
sum, 2.
 The gates are open, porta, *e*, 1 *f.* pateo, *ui*, 2 *neut.*
 The kings threaten, rex, *egis*, 3 *m.* imminuo, *ui*, 2.
 Let the wicked retire, impius, *a*, *um*, secedo, *essi*, 3.
 A supplication was decreed, supplicatio, *anis*, 3 *f.* decernor,
decretus sum, 3.
 I held my tongue, ego, *pron.* taceo, *ui*, 2.
 Money was laid out, pecunia, *e*, 1 *f.* erogor, *erogatus*
sum, 1.
 Let the rest come forth, cæter, *a*, *um*, prodeo, *ivi*, 4.
 The house was burnt, domus, *f.* 2 & 4. ardeo, *fi*, 2.
neut.
 An opportunity is waited for, occasio, *onis*, 3 *f.* captor,
captatus sum, 1.
 Virtue is required, virtus, *utis*, 3 *f.* requiror, *requisitus*
sum, 3.
 The fault arises, crimen, *inis*, 3 *n.* exorior, *ortus sum*,
3 *dep.*
 The senate has been convened, senatus, *us*, 4 *m.* convocor,
convocatus sum, 1.
 Reason is taken away, ratio, *onis*, 3 *f.* tollor, *sub-*
latus sum, *irr.*
 Physicians are deceived, medicus, *i*, 2 *m.* fallor, *fal-*
sus sum, 3.
 Death is avoided, mors, *ortis*, 3 *f.* fugior, *fugitus sum*, 3.

Life is sought for, *vita*, *æ*, 1 *f.* expetor, *expetitus sum*, 3.

Galba applies, *Galba*, *æ*, 1 *m.* prenso, *avi*, 1.

Friends are found, *amicus*, *i*, 2 *m.* invenior, *inventus sum*, 4.

Pompey denied, *Pompeius*, *i*, 2 *m.* nego, *avi*, 1.

I have been disturbed, *ego*, *pron.* perturbo, *perturbatus sum*, 1.

Ambition endeavours, *Ambitio*, *onis*, 3 *f.* nitor, 3 *dep.*

He would dispute, *ille*, *pron.* contendo, *i*, 3.

Cæcilius would demonstrate, *Cæcilius*, *i*, 2 *m.* demonstro, *avi*, 1.

They might support, *ille*, *pron.* sustineo, *ui*, 2.

I have wrote, *ego*, *pron.* scribo, *ipfi*, 3.

Sallust has experienced, *Sallustius*, *i*, 2 *m.* experior, *expertus sum*, 4 *dep.*

We have been put off, *ego*, *pron.* rejicior, *rejeclus sum*, 1.

Deducæus has admonished, *Deducæus*, *i*, 2 *m.* admoneo, *ui*, 2.

I did propose, *ego*, *pron.* cogito, *avi*, 1.

Caizæta shall be adorned, *Caizæta*, *æ*, 1 *f.* ornor, *ornatus sum*, 1.

The books might be preserved, *liber*, *i*, 2 *m.* conservor, *conservatus sum*, 1.

Crassus has despised, *Crassus*, *i*, 2 *m.* contemno, *psi*, 3.

The games are approved of, *ludus*, *i*, 2 *m.* accipior, *acceptus sum*, 3.

The women lye down, *mulier*, *eris*, 3 *f.* accumbo, *ui*, 3.

Terentia will persuade, *Terentia*, *æ*, 1 *f.* persuadeo, *fi*, 2.

See thou, *tu*, *pron.* video, *i*, 2.

The father has sent, *pater*, *is*, 3 *m.* mitto, *ifi*, 3.

We are delighted, *ego*, *pron.* delector, *delectatus sum*.

The library might be completed, *bibliotheca*, *æ*, 1 *f.* conficior, *confectus sum*, 3.

The sister is beloved, *soror*, *oris*, 3 *f.* diligor, *dilectus sum*, 3.

The man has found, *vir*, *i*, 2 *m.* reperio, *peri*, 4.

The boy will hinder, *puer*, *i*, 2 *m.* prohibeo, *ui*, 2.

I have been alarmed, *ego*, *pron.* commoveor, *commotus sum*, 2.

Sositheus died, *Sositheus*, *i*, 2 *m.* decedo, *effi*, 3.

The letters speak, *epistola*, *æ*, 1 *f.* loquor, *locutus sum*, 3 *dep.*

The consuls have disagreed, *consul*, *ulis*, 3 *m.* diffideo, *edi*, 2.

A rejection might be accomplished, *rejection*, *onis*, 3 *f.* fio, *factus sum*, *irr.*

The men sat down, homo, *inis*, 3 c. sedeo, *i*, 2.

The business was referred, res, *ei*, 5 f. referor, *relatus sum*, irr.

The tablets might be carried about, tabula, *a*, 1 f. circumferor, *circumlatus sum*, irr.

The affair is determined, res *ei*, 5 f. decerno, *crevi*, 3.

Dishonesty triumphs, improbitas, *atis*, 3 f. exulto, *avi*, 1.

Wickedness boasts, nequitia, *a*, 1 f. glorior, *atus sum*, 1 dep.

Religion has been overthrown, religio, *onis*, 3 f. concido, *i*, 3 neut.

RULE II.

ADJECTIVES, PRONOUNS, and PARTICIPLES *are to be made of the same Case, Gender, and Number as the Substantives, with which they agree, and therefore in all those Tenses in the passive voice, which are compounded of the Participle and the Verb sum, the Participle must be made of the same Gender and Number as the Nominative Case.*

A great man had answered.

A free people desired.

One disgrace remains.

A hateful war is at hand.

That Law commands.

The other ranks have been freed.

The most noblemen have come.

The greatest labour is added.

A great error prevails.

Your liberty is taken away.

A fearful man obey'd.

No deceit is produced.

The most impudent man is chosen.

No private letters are produced.

The most talkative man has been struck dumb.

Human councils have failed.

They alone remain.

The uncultivated way may be left.

No luxury will be found.

Our whole army has been destroyed.

A wonderful accident has happened.

All that assent falls off.

The careful husbandman sows.

 RULE III.

A VERB TRANSITIVE *requires the Noun following it to be put in the Accusative Case.*

I name no one.

- Magnus, *a, um.* vir, *iri*, 2 *m.* respondeo, *i*, 2.
 Liber, *era, erum.* populus, *i*, 2. *m.* desidero, *avi*, 1.
 Unus, *a, um.* dedecus, *oris*, 3 *n.* resto, *as, iti*, 1.
 Exitiosus, *a, um.* bellum, *i*, 2 *n.* impendeo, *i*, 2.
 Is, *ea, id, pron.* lex, *legis*, 3 *f.* jubeo, *ussi*, 2.
 Ceter, *a, um, adj.* ordo, *inis*, 3 *m.* liberor, *atus sum*, 1.
 Nobilis, *e, adj.* homo, *inis*, 3 *m.* venio, *i*, 4.
 Magnus, *a, um.* labor, *oris*, 3 *m.* accedo, *essi*, 3 *neut.*
 Magnus, *a, um.* error, *oris*, 3 *m.* verfor, *atus sum*, 1 *dep.*
 Vester, *a, um, pron.* libertas, *atis*, 3 *f.* tollor, *sublatus sum*,
 irr.
 Timidus, *a um.* vir, *iri*, 2 *m.* pareo, *ui*, 2 *neut.*
 Nullus, *a, um.* fraus, *dis*, 3 *f.* proferor, *prolatus sum*, *irr.*
 Homo, *inis*, 3 *c.* impudens, *impudentissimus*, deligo, *egi*,
 Nullus, *a, um.* privatus, *a, um.* Epistola, *æ*, 1 *f.* pro-
 fero, *irr.*
 Homo loquax, *acissimus, a, um.* obmutesco, *ui*, 3 *n.*
 Humanus, *a, um.* concilium, *i*, 2 *n.* cado, *cecidit*, 3.
 Ille, *a, ud.* solus, *a, um.* permaneo, *ansi*, 3.
 Incultus, *a, um.* via, *æ*, 1 *f.* relinquo, *iqui*, 3.
 Nullus *a, um.* luxuries, *ei*, 5 *f.* reperior, *reperitus sum*, 4.
 Noster, *a, um.* omnis, *e, adj.* Exercitus, *us*, 4 *m.* in-
 tereo, *ii*, 4 *neut.*
 Mirificus, *a, um.* casus, *us*, 4 *m.* evenio, *i*, 4.
 Omnis, *e, adj.* ille, *a, ud.* assensus, *us*, 4 *m.* elabor, *elap-
 sus sum*, 3 *dep.*
 Diligens, *entis, adj.* Agricola, *æ*, 1 *m.* fero, *vi*, 3.

Ego, *pron.* nomino, *avi*, 1. nemo, *inis*, 3 *c.*

One man has freed us.
He left a marriageable daughter.
Madness overcame reason.
The brother left an heir.
Observe ye the event.
He leaves no building.
Capua corrupted Hannibal himself.

How long will that, your madness, play upon me
also?

I have found out all these things.
All your citizens fear you.
Take ye care of your wives.

One day omitted often disturbs the whole.

A wife prætor avoids offence.

All the nobles know these things, our own countrymen
know them, the little merchants know them.

The mother produces a letter.
No one accused, no one named Sulla.

You have rejected all equity.
Nor do I now blame your intention.

The true dispute is this.
Your tears hinder me.

The other person has deceived many.

A learned man commended the philosophers.

The senate openly undertook my cause.

All persons avoid your discourse.
He did not carry his own tribe.
They appointed yearly magistrates.
Our countrymen always thought these, daring, wicked,
dangerous citizens.

- Vir, *iri*, 2 *m.* unus, *a*, *um.* libero, *avi*, 1. Ego, *pron.*
 Relinquo, *iqui*, 3. filia, *æ*, 1 *f.* nubilus, *e*, *adj.*
 Amentia, *æ*, 1 *f.* vinco, *ici*, 3. ratio, *onis*, 3 *f.*
 Frater, *is*, 3 *m.* relinquo, *iqui*, 3. hæres, *edis*, 3.
 Attendo, *i*, 3. exitus, *us*, 4 *m.*
 Relinquo, *iqui*, nullus, *a*, *um*, ædificium, *i*, 2 *n.*
 Capua, *æ*, 1 *f.* corrumpo, *upi*, 3. Hannibal, *alis*, 3 *m.*
 ipse, *pron.*
 Quamdiu, *adv.* furor, *oris*, 3 *m.* iste, *a*, *ud*, *pron.*
 tuus, *a*, *um*, *pron.* ludo, *si*, 3. Ego, *pron.* etiam,
adv.
 Ego, *pron.* comperio, *i*, 4. hic, *pron.* *art.* omnis, *e*.
 Omnis, *e*, civis, *is*, 3 *c.* metuo, *ui*, 3. tu, *pron.*
 Tu, *pron.* curo, *avi*, 1. conjux, *ugis*, 3 *f.* vester, *a*,
um.
 Unus, *a*, *um*, *adj.* dies, *ei*, 5 *m.* intermissus, *a*, *um.*
 sæpe, *adv.* perturbo, *avi*, 1. totus, *a*, *um*, *adj.*
 Prætor, *oris*, 3 *m.* sapiens, *entis*, *adj.* vito, *avi*, 1. of-
 fensio, *onis*, 3 *f.*
 Omnis, *e*, *adj.* nobilis, *e*, *adj.* scio, *ivi*, 4. hic, *hæc*,
hoc, noster, *a*, *um*, *pron.* homo, *inis*, 3 *c.* scio,
ivi, 4. mediocris, *e*, *adj.* negociator, *oris*, 3 *m.*
 scio.
 Mater, *is*, 3 *f.* profero, *protuli*, *irr.* Epistola, *æ*, 1 *f.*
 Nemo, *inis*, 3 *c.* infimulo, *avi*, 1. Nemo, *nomino*, *avi*,
 Sulla, *æ*, 1 *m.*
 Rejicio, *eci*, 3. equitas, *atis*, 3 *f.* omnis, *e*.
 Neque, *adv.* nunc, *adv.* reprehendo, *i*, 3. consilium, *i*,
 2 *n.* tuus, *a*, *um*, *pron.*
 Contentio, *onis*, 3 *f.* verus, *a*, *um*, *adj.* sum, *hic*.
 Lachryma, *æ*, 1 *f.* tuus, *a*, *um*, *impedio*, *ivi*, 4. ego,
pron.
 Homo, *inis*, 3 *c.* alter, *a*, *um*, fallo, *sefelli*, 3. multus,
a, *um*.
 Homo, *inis*, 3 *c.* doctus, laudo, *avi*, 1. philosophus,
i, 2 *m.*
 Senatus, *us*, 4 *m.* palam, *adv.* suscipio, *epi*, 3. causa, *æ*,
 1 *f.* meus, *a*, *um*.
 Omnis, *e*. fugio, *i*, 3. sermo, *onis*, 3 *m.* tuus, *a*, *um*.
 Non, *adv.* fero, *tuli*, *irr.* tribus, *us*, 4 *f.* suus, *a*, *um*.
 Creo, *avi*, 1. Magistratus, *us*, 4 *m.* annuus, *a*, *um*.
 Homo, *inis*, 3 *c.* noster, *a*, *um*. semper, *adv.* puto, *avi*,
 hic, audax, *acis*, *adj.* malus, *a*, *um*, perniciosus, *a*, *um*.
 civis, *is*, 3 *c.*

I will name no woman.

Men may blame my advice.

This new form frightens the eyes.

One consolation supports me.

What witness has called upon Posthumus.

She does not fear your silent thoughts.

Pompey very greatly approved my consulship.

That angry man desires your blood.

Your ancestors conquered all Italy.

Our ancestors took up arms.

Hear those good men.

The Roman people possess Macedonia.

Trebonius suffered great pain.

This thing consoles me.

I received your pleasing letters.

I love the man greatly.

All these things will have a better end.

I acquire my dignity.

I have read your speech,

You never had more farms

Cæsar approved of this my conduct.

We have lost a very worthy citizen.

We have many probable things.

Your expectation does not disturb me.

You indeed alledge a probable reason.

You will easily avoid hatred.

The Sirens invite Ulysses.

Fortune favours the bold.

- Nomino, *avi*, 1. *fæmina*, *æ*, 1 *f. nullus*, *a*, *um*.
 Homo, *inis*, 3 *c. reprehendo*, *di*, 3. *cencilium*, *i*, 2 *n. meus*, *a*, *um*.
 Hic, *hæc*, *hoc*, *novus*, *a*, *um*. *forma*, *æ*, 1 *f. terreo*, *ui*, 2. *oculus*, *i*, 2 *m*.
 Consolatio, *onis*, 3 *f. unus*, *a*, *um*. *sustento*, *avi*, 1. *ego*, *pron*.
 Quis, *quæ*, *quid*. *testis*, *is*, 3 *c. invoco*, *avi*, 1. *Posthumius*, *i*, 2 *m*.
 Non, *adv*. *timeſco*, *ui*, 3. *cogitatio*, *onis*, 3 *f. vester*, *a*, *um*. *tacitus*, *a*, *um*.
 Pompeius, *i*, 2 *m*. *maxime*, *adv*. *probo*, *avi*. *consulatus*, *us*, 4 *m*. *meus*, *a*, *um*.
 Homo, *inis*, 3 *c. iratus*, *a*, *um*. *ille*, *a*, *ud*, *pron*. *concupisſco*, *ivi*, 3. *sanguis*, *inis*, 3 *m*. *vester*, *a*, *um*.
 Majores, 3 *pl. m*. *vester*, *a*, *um*. *vinco*, *ici*, 3. *Italia*, *æ*, 1 *f. universus*, *a*, *um*.
 Majores, 3 *pl. m*. *noſter*, *a*, *um*. *capio*, *cepi*, 3. *arma*, *orum*. 2 *neut. plur*.
 Audio, *ivi*, 4. *vir*, *iri*, 2 *m*. *bonus*, *a*, *um*. *iſte*, *a*, *ud*.
 Populus, *i*, 2 *m*. *Romanus*, *a*, *um*. *teneo*, *ui*, 2. *Macedonia*, *æ*, 1 *f*.
 Trebonius, *i*, 2 *m*. *perfero*, *tuli*, *irr*. *dolor*, *oris*, 3 *m*. *magnus*, *a*, *um*.
 Res, *ei*, 5 *f. ille*, *a*, *ud*. *confolor*, *atus*, *ſum*, 1 *dep*. *ego*.
 Accipio, *epi*, 3. *literæ*, *arum*, 1 *f. pl. tuus*, *a*, *um*. *ſua-vis*, *e*.
 Diligo, *exi*, 3. *homo*, *inis*, 3 *e*. *valde*, *adv*.
 Hic, *omnis*, *e*, *habeo*, *ui*, 2. *exitus*, *us*, 4 *m*. *melior*, *oris*, *adj*.
 Obtineo, *ui*, 2. *dignitas*, *atis*, 3 *f. meus*, *a*, *um*.
 Lego, *egi*, 3. *ſermo*, *onis*, 3 *m*. *tuus*, *a*, *um*.
 Nunquam, *adv*. *habeo*, *ui*, 2. *plus*, *pluris*, *adj*. *Prædium*, *i*, 2 *n*.
 Cæſar, *avis*, 3 *m*. *approbo*, *avi*, 1. *actio*, *onis*, 3 *f. hic*, *meus*, *a*, *um*.
 Amitto, *iſi*, 3. *civis*, *is*, 3 *c. optimus*, *a*, *um*.
 Ego, *pron*. *habeo*, *ui*, 2. *multus*, *a*, *um*. *probabilis*, *e*.
 Expectatio, *onis*, 3 *f. tuus*, *a*, *um*. *non*, *adv*. *perturbo*, *avi*, 1. *ego*, *pron*.
 Tu, *pron*. *quidem*, *adv*. *affero*, *attuli*, *irr*. *cauſa*, *æ*, 1 *f. probabilis*, *e*.
 Facile, *adv*. *vito*, *avi*, 1. *odium*, *i*, 2 *n*.
 Siren, *enis*, 3 *f. invito*, *avi*, 1. *Ulyſſes*, *is*, 3 *m*.
 Fortuna, *æ*, 1 *f. adjuvo*, *vi*, 1. *fortis*, *e*.

Unprovided he took up arms.

All minds being cultivated do not bear fruit.

The poets introduce the bravest men lamenting.

You despise all authorities.

Every animal desires something.

I will remove that severe old man.

Some one will say, is this then your instruction? do you so teach the young men?

Reason declares the same thing.

Your love conquers all difficulties.

RULE IV.

WHEN a Conjunction copulative, or disjunctive, comes between two Verbs, they are to be made the same Mood and Tense; when between two Nouns, the same Case.

You love modesty, and goodness, and virtue.

Neither the senate, nor the people has any power.

You will know a modest and sensible man.

Philosophy takes away vain troubles, and drives off fear.

I despise magnificent villas, and marble pavements.

Antony led out two legions and two prætorian cohorts.

We see very many males and females.

Wash your hands and sup.

A lofty and noble mind despises all human affairs.

I willingly except and distinguish these men.

Imparatus, *a, um. fumo, sumpsi, 3. arma, orum, 2 n. pl.*

Animus, *i, 2 m. omnis, e. cultus, a, um. non, adv. fero, tuli, irr. fructus, us, 4 m.*

Poeta, *æ, 1 m. induco, uxi, 3. vir, iri, 2 m. fortis, e. lamentans,antis, part.*

Tu, *pron. contemno, i, 3. autoritas, atis, 3 f. omnis, e.*

Omnis, *e, animal, alis, 3 n. adpeto, i, 3. quidam, quædam, quoddam.*

Removeo, *vi, 2. ille, a, ud. durus, a, um. fenex, senis, 3. m.*

Aliquis, *æ, id. dico, ixi, 3. sum, igitur, adv. disciplina, æ, 1 f. tuus, a, um. sic, adv. instituo, ui, 3. juvenis, is, 3.*

Ratio, *onis, 3 f. ipse, a, ud. declaro, avi, hic, idem, eadem, idem.*

Amor, *oris, 3 m. tuus, a, um. prou. vinco, ici, 3. difficultas, atis, 3 f. omnis, e. adj.*

Dilligo, *exi, 3. pudor, oris, 3 m. & conj. bonitas, atis, 3 f. que, conj. virtus, utis, 3 f.*

Nec, *conj. fenatus, us, 4 m. nec, conj. populus, i, 2 m. habeo, ui, 2. vis, is, 3 f. ullus, a, ud.*

Cognosco, *ovi, 3. homo, inis, 3 c. modestus, a, um. et conj. prudens, entis, adj.*

Philosophia, *æ, 1 f. detraho, traxi, 3. sollicitudo, inis, 3 f. inanis, e. & conj. pello, pepuli, 3. timor, oris, 3 m.*

Contemno, *empsi, 3. villa, æ, 1 f. magnificus, a, um, et, conj. pavimentum, i, 2 n. marmoreus, a, um.*

Antonius, *i, 2 m. educō, uxi, 3. legio, onis, 3 f. duo, et, conj. cohors, oris, 3 f. duo, prætorius, a, um.*

Video, *di, 2. complures, pl. adj. mas, aris, 3 m. et conj. fæmina, æ, 1 f.*

Lavo, *i, 1. manus, us, 4 f. tuus, a, um. et cœno, avi, 1.*

Animus, *i, 2 m. excelsus, a, um. et, conj. magnificus, a, um. despicio, exi, 3. res, rei, 5 f. omnis, e. humanus, a, um.*

Libenter, *adv. excipio, epi, 3. et, conj. secerno, secrevi, 3. homo, inis, 3 c. hic, hæc, hæc.*

You have the right and the power.

They have desired great things, and very much to be expected.

Nature has made man bolder than woman.

He adds a fleet and an army.

Your quick return declares your politeness and affection.

RULE V.

The Verb sum, requires a Nominative Case after it.

Bythia is your province.

No one is compassionate.

There is the highest honour, the highest dignity.

Your speech was very elegant and very cunning.

This is one place.

You have been tribune.

There was such boldness and such violence.

May my fellow citizens be safe, be flourishing, be happy.

Experience is the best master.

Thou art a judge.

All the fault is your's.

All slavery is wretched.

There is the greatest disagreement but an unequal contest.

There is great disturbance and confusion.

Admonition is not necessary.

The greatest severity is popular.

Are not you a ridiculous man?

My enemies are many.

The distinction is easy and short.

Your writings are true.

Pain is not the greatest evil.

A wise man is always happy.

Habeo, *ui*, 2. *jus*, *juris*, 3 *n.* et, *conj.* potestas, *atis*, 3 *f.*
 Concupisco, *ivi*, 3 *f.* res, *ei*, 5 *f.* magnus, *a, um.* et, *conj.*
 magnopere, *adv.* expectandus, *a, um.* *part.*
 Natura, *e*, 1 *f.* facio, *eci*, 3. vir, *iri*, 2 *m.* audacior,
oris, *adj. compar.* quam, *conj.* mulier, *eris*, 3 *f.*
 Adjungo, *unxi*, 3. classis, *is*, 3 *f.* et, *conj.* exercitus, *us*,
 4 *m.*
 Reditus, *us*, 4 *m.* celer, *a, um.* tuus, *a, um.* declaro,
avi, 1. humanitas, *atis*, 3 *f.* tuus et amor, *oris*,
 3 *m.*

Bythinia, *e*, 1 *f.* sum, provincia, *e*, 1 *f.* vester, *a, um.*
 Nemo, *inis*, 3. sum, misericors, *ordis*, *adj.*
 Sum, honestas, *atis*, 3 *f.* summus dignitas, *atis*, 3 *f.*
 summus, *a, um.*
 Oratio, *onis*, 3 *f.* tuus, *a, um.* sum, perelegans, *antis*,
adj. et persubtilis, *e.*
 Hic, sum, unus, *a, um.* locus, *i*, 2 *m.*
 Sum, tribunus, *i*, 2 *m.*
 Sum, audacia, *e*. 1 *f.* tantus, *a, um.* et vis, *is*, 3 *f.*
 tantus.
 Sum, civis, *is*, 3 *c.* incolumis, *e.* sum, florens, *entis*,
part. sum, beatus, *a, um.*
 Experientia, *e*. 1 *f.* sum, magister, *i*. 2 *m.* bonus.
 Sum, judex, *icis*, 3.
 Crimen, *inis*, 3 *n.* omnis, *e*, *adj.* sum, tuus, *a, um.*
 Servitus, *utis*, 3 *f.* omnis, *e*, sum, miser, *a, um.*
 Sum, dissentio, *onis*, 3 *f.* summus, *a, um.* sed, *conj.*
 contentio, *onis*, 3 *f.* dispar, *adj.* hic, *hæc*, & *hoc*.
 Sum, perturbatio, *onis*, 3 *f.* magnus, *a, um.* et, *conj.*
 confusio, *onis*, 3 *f.*
 Hortatio, *onis*, 3 *f.* non, sum, necessarius, *a, um.*
 Severitas, *atis*, 3 *f.* magnus, sum, *a, um.* popularis, *e.*
 Non, sum, tu, *pron.* homo, *inis*, 3 *c.* ridiculus, *a, um.*
 Inimicus, *i*, 2 *m.* meus, *a, um.* sum, multus, *a, um.*
 Distinctio, *onis*, 3 *f.* sum, facilis, *e.* et, *conj.* expeditus, *a, um.*
 Scriptum, *i*, 2 *n.* tuus, *a, um.* sum, verus, *a, um.*
 Dolor, *oris*, 3 *m.* non, sum, malum, 2 *n.* magnus,
a, um.
 Sapiens, *entis*, *adj.* sum, semper, *adv.* beatus, *a, um.*

We are not ignorant.

A brave man is confident.

The stars are hot and bright.

Every body is either water, or air, or fire, or earth.

They are innocent and modest.

RULE VI.

THE latter of two Verbs, is to be made in the Infinitive Mood when the Sign, To, goes before it.

He desires to pour out all his blood.

Have you obliged the cryer to lie?

It is difficult to be silent, when you may be in pain.

My grief would compel me to answer.

He was not able to tell their names, and yet he praised them very greatly.

What tyrant has forbid the unhappy to lament

You are accustomed to call yourself a Pythagorean.

A certain fatal calamity seems to have fallen upon, and seized the improvident minds of men.

You are accustomed to forget nothing but injuries.

Let him cease to oppose Brutus.

They have endeavoured to renew the war.

You seem to entertain some hope.

Philo has been willing to overthrow that definition.

They desire to confound all things.

Our friend Pomponius seems to joke.

Critolaus chose to imitate the antients.

Non, *sum, ignarus, a, um.*

Vir, *iri, 2 m. fortis, e, sum, fidens, adj.*

Sidus, *eris, 3 n. sum, calidus, a, m. et perlucidus, a, um.*

Corpus, *oris, 3 n. omnis, e, sum, vel, conj. aqua, e, 1 f. vel, aer, eris, 3 m. vel, conj. ignis, is, 3 m. vel, terra, e, 1 f.*

Sum, *innocens, entis, adj. et verecundus, a, um.*

Cupio, *ivi, 3. profundo, udi, 3. sanguis, inis, 3 m. suus, a, um. omnis, e.*

Cogo, *coegi, 3. praeo, onis, 3. m. mentior, mentitus sum, 4, dep.*

Sum *difficilis, e, taceo, ui, 2. cum, conj. doleo, ui, 2.*

Dolor, *oris, 3 m. meus cogo, egi, 3. ego, pron. respondeo, i, 2.*

Non, *possum, potui, irr. dico, ixi, 3. nomen, inis, 3 n. is, ea, id. sed, conj. tamen, adv. laudo, avi, 1. is, ea, id. maxime, adv.*

Quis, *quæ, quid. tyrannus, i, 2 m. veto, ui, 1. miser, a, um. lugeo, uxi, 2.*

Soleo, *solitus sum, neut. pass. dico, dixi, 3. tu, pron. Pythagoreus, a, um.*

Quidam, *quædam, quoddam. calamitas, atis, 3 f. fatalis, e. video, i, 2. incido, di, 3. et, conj. occupo, avi, 1. mens, entis, 3 f. improvidus, a, um. homo inis, 3.*

Soleo, *solitus sum, 2 neut. pass. obliviscor, oblitus sum, 3 dep. nihil, indecl. nisi, conj. injuria, e, 1 f.*

Defino, *ivi, & ii, 3. oppugno, avi, 1. Brutus, i, 2 m.*

Conor, *atus sum, 1 dep. renovo, avi, 1. bellum, i, 2 n.*

Videor, *visus sum, 2. habeo, ui, 2. spes, ei, 5 f. nonnullus, a, um.*

Philo, *oris, 3 m. volo, volui, irr. evertō, ti, 3. is, ea, id. definitio, onis, 3 f.*

Cupio, *ivi, 3. confundo, fudi, 3. omnis, e.*

Pomponius, *i, 2 m. noster, a, um, videor, visus sum, 2. jocos, jocatus sum, 1 dep.*

Critolaus, *i, 2 m. volo, volui, irr. imitor, i dep. antiquus, a, um.*

Pythian Apollo commands us to know ourselves.

The mind always desires to do something.

I do not dare to say that.

Virtue cannot be lost.

We are able to confute invidious censurers.

I indeed desire to hear these things.

He thinks natural law to be divine.

Who can be able to know these things.

It was difficult to leave so great an affair unfinished.

You dare not deny that there are Gods.

I wish I could easily find out the truth.

Where can there be any piety? if the Gods regard not human affairs.

I desire to hear what you yourself, Cotta, may think.

I desire not to be thought a Lyar.

I fear least while I may be desirous of diminishing my labour, I may increase it.

I think that the manners of the Citizens are changed.

They have desired to murder our children.

We are able to enjoy many other pleasures.

RULE VII.

THE latter of two Substantives with Of before it, must be made in the Genitive Case.

The glory of the Roman people is concerned.

He received the fruit of his virtue.

Observe the boldness of the man.

He heard the words of many witnesses.

They expressed the care, and the grief of their minds.

Do you dare make mention of the Sempronian law.

You see the force of the Agrarian law.

Pythius, *a, um*, Apollo, *inis*, 3 *m.* jubeo, *jussi*, 2. nosco, *ovi*, 3. ego, *ipse*
 Animus, *i*, 2 *m.* semper, *adv.* appeto, *i*. 3. ago, *egi*, 3. aliquis, *æ*, *id.*
 Non, *adv.* audeo, *ausus sum*, 2 *neut. pass.* dico, *ixi*, 3. *ea, id.*
 Virtus, *utis*, 3 *f.* non, *adv.* possum, *potui*, *irr.* amitto, *isi*, 3.
 Possum, *irr.* confuto, *avi*, 3. vituperator, *oris*, 3 *m.* invidus, *a, um*.
 Ego, *pron.* vero, *adv.* cupio, *ivi*, 3. audio, *ivi*, 4. iste, *a, ud.*
 Censeo, *ui*, 2. lex, 3. naturalis, *e, sum*, divinus.
 Quis possum agnosco, *ovi*, 3. is.
 Sum difficilis relinquo, *iqui*, 3. res, *ei*, 5. tantus inchoatus.
 Non audeo, *ausus sum*, 2. nego, *avi*, *sum*, Deus.
 Ultinam facile possum invenio, *ire*, 4. verus.
 Quis possum, *irr.* sum sanctitas, *atis*, 3 *f.* si Deus, *nom. plur.* Dii, non curo, *avi*, humanus, *a, um*.
 Aveo, 2. caret, *pret.* & *sup.* audio quis tu ipse, Cotta, *æ*, 1 *m.* sentio, *ire*, 4.
 Ego cupio, *iri*, 4. ego non puto mendax.
 Vereor, *eritus sum*, ne dum volo, *irr.* minuo, *ui*, 3. labor, *oris*, 3 *m.* augeo, *auxi*, 3.
 Ego, *pron.* puto, *as*, 1. mos, *oris*, 3 *m.* civitas, *atis*, 3 *f.* muto, *ari*, 1.
 Volo, *lui*, *irr.* trucido, *avi*. noster liberi, 2 *plu.*
 Possum, *potui*, *irr.* habeo, *ui*, 2. multus, *a, um*. alius, *ius*. delectatio, *onis*, 3 *f.*

Gloria, *æ*, 1 *f.* populus, *i*, 2 *m.* Romanus, *a, um*. ago, *egi*, 3.
 Capió, *cepi*, 3. fructus, *us*, 4 *m.* virtus, *utis*, 3 *f.* is, *ea, id.*
 Video, *di*, 2. audacia, *æ*, 1 *f.* homo, *inis*, 3.
 Audio, *ivi*, 4. verbum, *i*, 2 *n.* testis, *is*, 3 *c.* multus, *a, um*.
 Significo, *avi*, 1. cura, *æ*, 2 *f.* et, *conj.* dolor, *oris*, 3 *m.* animus, *i*, 2 *m.* suus, *a, um*.
 Audeo, *ausus sum*, 2. facio, *eci*, 3. mentio, *onis*, 3 *f.* lex, *egis*, 3 *f.* Sempronius, *a, um*.
 Video, *di*, 2 vis, *vis*, 3 *f.* lex, *egis* 3. Agrarius, *a, um*.

He implores not the ability of the orator, but the protection of the consul.

You have attempted to violate the liberty of this people.

You have despised the whole authority of the senate.

They left that part of the benches empty.

The images of the immortal gods, and the statues of ancient men have been thrown down.

Protect the name, and the safety of the Roman people.

The violence of the wicked has deceived my expectation.

You have despised the family of Murena, you have extolled your own.

He left no proof of avarice, nor luxury.

I will not fear the testimony of these persons.

The glory of virtue consists in action.

I know the custom of the men.

The cause of all good men is the same.

Ye see the diligence of the Gauls.

It would be absurd to make no mention of Sulla.

You desire the public records of the Heracleans.

Almost all the other magistrates were the defenders of my safety.

Fonteius had the power of life and death.

Ye see the intolerable boldness of the man.

I do not now complain of the iniquity of the law.

You have avoided the sentence of the law.

There was no suspicion of bribery.

This was the discourse of all men.

- Non, *adv.* imploro, *avi*, 1. ingenium, *i*, 2 *n.* orator, *oris*, 3 *m.* sed, *conj.* auxilium, *i*, 2 *n.* consul, *ulis*, 3 *m.*
- Conor, *atus*, *sum*, 1 *dep.* violo, *avi*, 1. libertas, *atis*, 3 *f.* hic, *hæc*, *hoc*, populus, *i*, 2 *m.*
- Negligo, *exi*, 3. autoritas, *atis*, 3 *f.* omnis, *e*, senatus, *us*, 4 *m.*
- Relinquo, *iqui*, 3. pars, *artis*, 3 *f.* iste, *a*, *ud.* subsellium, *i*, 2 *n.* inanis, *e*.
- Simulacrum, *i*, 2 *n.* deus, *i*, 2 *m.* immortalis, *e*, et, *conj.* statua, *e*, 1 *f.* homo, *inis*, 3. antiquus, *a*, *um.* deicio, *eci*, 3.
- Conservo, *avi*, 1. nomen, *inis*, 3 *n.* et, *conj.* salus, *utis*, 3 *f.* populus, *i*, 2 *m.* Romanus, *a*, *um.*
- Vis, *is*, 3 *f.* improbus, *a*, *um.* fallo, *sefelli*, 3. expectatio, *onis*, 3 *f.* meus, *a*, *um.*
- Contemno, *empsi*, 3. genus, *eris*, 3 *n.* Murena, *e*, 1 *m.* effero, *extuli*, 3. tuus, *a*, *um.*
- Relinquo, *iqui*, 3. vestigium, *i*, 2 *n.* nullus, *a*, *um.* avaricia, *e*, 1 *f.* neque, *adv.* luxuria, *e*, 1 *f.*
- Non, *adv.* pertimesco, *timui*, 3. testimonium, *i*, 2 *n.* hic, *hæc*, *hoc*.
- Laus, *audis*, 3 *f.* virtus, *utis*, 3 *f.* consisto, *stiti*, 3. in actio, *onis*, 3 *f.*
- Nosco, *ovi*, 3. consuetudo, *inis*, 3 *f.* homo, *inis*, 3.
- Causa, *e*, 1 *f.* omnis, *e*, bonus, *a*, *um.* sum, unus, *a*, *um.*
- Video, *di*, 2. diligentia, *e*, 1 *f.* Gallus, *i*, 2 *m.*
- Sum, absurdus, *a*, *um.* facio, *eci*, 3. mentio, *onis*, 3 *f.* nullus, *a*, *um.* Sulla, *e*, 1 *m.*
- Desidero, *avi*, 1. tabula, *e*, 1 *f.* publicus, *a*, *um.* Heracliensis, *e*.
- Pœne, *adv.* omnis, *e*. reliquus, *a*, *um.* magistratus, *us*, 4 *m.* sum, defensor, *oris*, 3 *m.* salus, *utis*, 3 *f.* meus, *a*, *um.*
- Fonteius, *i*, 2 *m.* habeo, *ui*, 2. potestas, *atis*, 3 *f.* vita, *e*, 1 *f.* et, *conj.* nex, *ecis*, 3 *f.*
- Video, *i*, 2. audacia, *e*, 1 *f.* intolerabilis, *e*. homo, *inis*, 3.
- Neque, *adv.* ego, *pron.* nunc, *adv.* queror, *quesus sum*, 3 *dep.* iniquitas, *atis*, 3 *f.* lex, *egis*, 3 *f.*
- Fugio, *i*, 3. sententia, *e*, 1 *f.* lex.
- Sum, suspicio, *onis*, 3 *f.* nullus, *a*, *um.* largitio, *onis*, 3 *f.*
- Hic, sam, sermo, *onis*, 3 *m.* omnis, *e*.

Ye see the diligence and the integrity of the man.

I have borne the cruelty of enemies, the wickedness of the faithless, the deceit of the envious.

Nature has given a variety of many most pleasing things.

I lay aside the remembrance of my own grief.

This is the cause of all these crimes and wickedness.

Ye know their virtue and diligence.

So great is the power of virtue that a good man is happy.

The wisest men saw the reason of the action.

I recommend the incredible diligence of Pompey.

He was the common enemy of all.

There was no apprehension of a war.

It is a crime of necessity, not of inclination.

I was always the promoter of peace.

I have explained the cause of my return.

I have despised the sword of Catiline; I will not fear your contempt.

They have deserted that enemy and robber, and parricide of his country.

We defend the temples of the immortal Gods.

The name of peace is sweet.

The safety of Brutus is the end of this war.

My letters are not of that sort, that I may dare trust them inconsiderately.

The perverseness of mankind is incredible.

He has passed the bounds of modesty.

The secure recollection of past grief contains a pleasure.

I will draw up commentaries of all the particulars.

- Video, *i*, 2. *sedulitas*, *atis*, 3 *f.* *et*, *conj.* *integritas*, *atis*, 3 *f.* *vir*, *iri*, 2 *m.*
- Perfero, *tuli*, *irr.* *crudelitas*, *atis*, 3 *f.* *inimicus*, *i*, 2 *m.* *scelus*, *eris*, 3 *n.* *infidelis*, *e.* *fraus*, *dis*, 3 *f.* *invidus*, *a*, *um.*
- Natura, *æ*, 1 *f.* *do*, *dedi*, 1. *varietas*, *atis*, 3 *f.* *multus*, *a*, *um.* *jucundus*, *a*, *um.* *res*, *rei*, 5 *f.*
- Depono, *sui*, 3. *memoria*, *æ*, 1 *f.* *dolor*, *oris*, 3 *m.* *meus*, *a*, *um.*
- Hic, *sum*, *causa*, *æ*, 1 *f.* *crimen*, *inis*, 3 *n.* *hic*, *omnis*, *e.* *et*, *conj.* *scelus*, *eris*, 3 *n.*
- Cognosco, *ovi*, 3. *virtus*, *utis*, 3 *f.* *is*, *ea*, *id.* *et*, *conj.* *diligentia*, *æ*, 1 *f.*
- Tantus, *a*, *nm.* *sum*, *vis*, *vis*, 3 *f.* *virtus*, *utis*, 3 *f.* *ut*, *conj.* *vir*, *iri*, 2 *m.* *bonus*, *a*, *um.* *sum*, *felix*.
- Sapiens, *entis*, *adj.* 3. *video*, *i*, 2. *ratio*, *onis*, 3 *f.* *factum*, *i*, 2 *n.*
- Laudo, *avi*, 1. *diligentia*, *æ*, 1 *f.* *incredibilis*, *e.* *Pompeius*, *i*, 2 *m.*
- Sum*, *hostis*, *is*, *c.* 3. *communis*, *e.* *omnis*, *e.*
- Sum*, *suspicio*, *onis*, 3 *f.* *nullus*, *a*, *um.* *bellum*, *i*, 2 *n.*
- Sum*, *crimen*, *inis*, 3 *n.* *necessitas*, *atis*, 3 *f.* *non*, *adv.* *voluntas*, *atis*, 3 *f.*
- Semper*, *adv.* *sum*, *author*, *oris*, 3 *m.* *pax*, *acis*, 3 *f.*
- Expono*, *sui*, 3. *causa*, *æ*, 1 *f.* *reditus*, *us*, 4 *n.* *meus*.
- Contemno*, *empfi*, 3. *gladius*, *i*, 2 *m.* *Catilina*, *æ*, 1 *m.* *non*, *adv.* *pertimesco*, *ui*, 3. *contemptus*, *us*, 4 *m.* *tuus*, *a*, *um.*
- Relinquo*, *iqui*, 3 *n.* *hostis*, *is*, *e.* 3. *ille*, *a*, *ud.* *et* *latro*, *oris*, 3 *m.* *et* *parricida*, *æ*, 1 *m.* *patria*, *æ*, 1 *f.*
- Nos*, *defendo*, *di*, 3. *templum*, *i*, 2 *n.* *Deus*, *i*, 2 *m.* *immortalis*, *e.*
- Nomen*, *inis*, 3 *n.* *pax*, *acis*, 3 *f.* *sum* *dulcis*, *e.*
- Salus*, *utis*, 3 *f.* *Brutus*, *i*, 2 *m.* *sum*, *confectio*, *onis*, 3 *f.* *hic* *bellum*, *i*, 2 *n.*
- Literæ*, *arum*, 1 *f.* *meus*, *a*, *um.* *non*, *sum*, *is*, *ea*, *id.* *genus*, *eris*, 2 *n.* *ut*, *conj.* *audeo*, *ausus* *sum*, 2. *committo*, *isi*, 3. *is*, *ea*, *id.* *temere*, *adv.*
- Perversitas*, *atis*, 3 *f.* *homo*, *inis*, 3. *sum*, *incredibilis*, *e.*
- Transco*, *iui*, 4. *finis*, *is*, 3 *m.* *modestia*, *æ*, 1 *f.*
- Recordatio*, *onis*, 3 *f.* *securus*, *a*, *um.* *dolor*, *oris*, 3 *m.* *præteritus*, *a*, *um.* *habeo*, *ui*, 2. *defectatio*, *onis*, 3 *f.*
- Conficio*, *eci*, 3. *commentarius*, *i*, 2 *m.* *res*, *ei*, 5 *f.* *omnis*, *e.*

I have perceived the firmness and dignity of your mind.

The tribune of the people elect loves me very well.

No bound or end of vain desires can be found.

Both he himself, and his friends, and many afterwards have been the defenders of that opinion.

Money is the procurer of many and great pleasures.

Let the acquisition of pleasure be as great as you please.

I hear the voice of a philosopher.

The pleasure of the mind is greater than the pleasure of the body.

The remembrance of past misfortunes is pleasing.

The beginnings of all things are small.

Carefully turn over that book of his.

The consent of all, is the voice of reason.

He reckons up the inconveniencies of human life.

The culture of the mind is philosophy.

I think pain the greatest of all evils.

The force of custom is great.

The two greatest gifts of fortitude are the contempt of pain, and of death.

Wisdom is the health of the mind.

The mind of a wise man will always be undisturbed.

The imitation of virtue is emulation.

This fifth day will make an end of the Tusculan disputations.

I fear the weakness and frailty of human nature.

- Perspicio, *eci*, 3. firmitudo, *inis*, 3 *f.* et dignitas, *atis*, 3 *f.* animus, *i*, 2 *m.* tuus, *a*, *um*.
 Tribunus, *i*, 2 *m.* plebs, *ebis*, 3 *f.* designatus, *a*, *um*.
 diligo, *exi*. ego, *pron.* valde, *adv.*
 Modus, *i*, 2 *m.* aut, *conj.* finis, *is*, 3 *m.* nullus, *a*, *um*. cupiditas, *atis*, 3 *f.* inanis, *e.* possum, *potui*, *irr.* invenio, *i*, 4.
 Et, *conj.* ipse, *a*, *um*. et amicus, *i*, 2 *m.* is, *ca*, *id.* et multus, *a*, *um*. postea, *adv.* sum defensor, *oris*. sententia, *e.* hic.
 Pecunia, *e*, 1 *f.* sum effectrix, *icis*, 3 *f.* voluptas, *atis*, 3 *f.* multus, *a*, *um*. et magnus, *a*, *um*.
 Sum, comparatio, *oris*, 3 *f.* voluptas, *atis*, 3 *f.* tam, *adv.* facilis, *e.* quam, *adv.* volo, *volui*, *irr.*
 Audio, *ivi*, 4. vox, *ocis*, 3 *f.* philosophus, *i*, 2 *m.*
 Voluptas, *atis*, 3 *f.* animus, *i*, 2 *m.* sum magnus, *a*, *um*. major, maximus. quam corpus, *oris*, 3 *n.*
 Memoria, *e*, 1 *f.* malum, *i*, 2 *n.* præteritus, *a*, *um*. sum jucundus, *a*, *um*.
 Principium, *i*, 2 *n.* res, *ei*, 5 *f.* omnis, *e.* sum, parvus, *a*, *um*.
 Diligenter, *adv.* evolvo, *vi*, 3. is, *ea*, *id.* liber, *bri*, 2 *m.* is, *ea*, *id.*
 Consensus, *us*, 4 *m.* omnis, *e.* sum, vox, *ocis*, 3 *f.* ratio, *oris*, 3 *f.*
 Enumero, *avi*, 1. incommodum, *i*, 2 *n.* vita, *e*, 1 *f.* humanus, *a*, *um*.
 Cultura, *e*, 1 *f.* animus, *i*, 2 *m.* sum, philosophia, *e*, 1 *f.*
 Existimo, *avi*, 1. dolor, *oris*, 3 *m.* magnus, *a*, *um*. malum, *i*, 2 *n.* omnis, *e.*
 Vis, *vis*, 3 *f.* consuetudo, *inis*, 3 *f.* sum, magnus, *a*, *um*.
 Munus, *eris*, 3 *n.* duo, magnus, *a*, *um*. fortitudo, *inis*, 3 *f.* sum, contemptus, *us*, 4 *m.* dolor, *oris*, 3 *m.* et mors, *oris*, 3 *f.*
 Sapientia, *e*, 1 *f.* sum, sanitas, *atis*, 3 *f.* meus, *entis*, 3 *f.* Mens, sapiens, *entis*, 3. semper, *adv.* sum, tranquillus, *a*, *um*.
 Imitatio, *oris*, 3 *f.* virtus, *utis*, 3 *f.* sum, æmulatio, *oris*, 3 *f.*
 Hic, dies, *ei*, 5 *m.* quintus, *a*, *um*. facio, *eci*, 3. finis, 3 *m.* disputatio, *oris*, 3 *f.* Tusculanus, *a*, *um*.
 Extimesco, *timui*, 2. imbecillitas, *atis*, 3 *f.* et fragilitas, *atis*, 3 *f.* genus, *eris*, 3 *n.* humanus, *a*, *um*.

28 ENGLISH EXERCISES.

The royal virgins shaved the beard and the hair of their own father.

He perceives the motions and revolutions of the whole universe.

Deaf men do not hear the voice of the harper.

No art can imitate the cunning of nature.

The name of Apollo is Greek.

How great is the variety of living creatures.

The pilot blames the violence of the storm.

The variety of opinions, and the disagreement of men disturbs us.

The ignorance of future evils is better than the knowledge.

The foundation of Justice is good faith.

Every mode and plan of life requires the assistance of mankind.

RULE VIII.

TO, for, and on, after a Verb, require the Noun following to be made the Dative Case. Note, Sometimes the Sign is left out, and the Dative Case precedes the Accusative, and generally signifies a Person, as the Accusative does a Thing.

Oppianicus prepared poison for him.

That boy declared the whole affair to his mistress.

The victory of Servilius added these lands to the Roman people.

He orders the decemviri to lay a very heavy tax on all the publick lands.

I seem to myself to be able to say this one thing truly.

Our ancestors left these lands to us.

I wish the Gods would give you that disposition.

Virgo, *inis*, 3 *f.* regius, *a*, *um*. tondeo, *totandi*, 2. barba, *æ*, 1 *f.* et capillus, *i*, 2 *m.* pater, *is*, 3 *m.* suus, *a*, *um*.

Percipio, *ëpi*, 3. motus, *us*, 4 *m.* et conversio, *onis*, 3 *f.* mundus, *i*, 2 *m.* totus, *a*, *um*.

Surdus, *a*, *um*, non audio vox, *ocis*, 3 *f.* citharædus, *i*, 2 *m.*

Ars, *artis*, 3 *f.* nullus, *a*, *um*. possum, *potui*, *irr.* imitor, *atus sum*, 1 *dep.* solertia, *æ*, 1 *f.* natura, *æ*, 1 *f.*

Nomen, *inis*, 3 *n.* Apollo, *inis*, 3 *m.* sum, Græcus, *a*, *um*.

Quantus, *a*, *um*. sum, varietas, *aris*, 3 *f.* animans, *antis*, *adj.*

Gubernator, *oris*, 3 *m.* accuso, *avi*, 1. vis, *vis*, 3 *f.* tempestas, *alis*, 3 *f.*

Varietas, *alis*, 3 *f.* opinio, *onis*, 3 *f.* et dissentio, *onis*, 3 *f.* homo, perturbo, *avi*. ego, *pron.*

Ignoratio, *onis*, 3 *f.* futurus, *a*, *um*. malum, *i*, 2 *n.* sum utilis, *e*. quam scientia.

Fundamentum, *i*, 2 *n.* Justitia, *æ*, 1 *f.* sum fides, *ei*, 5 *f.*

Ratio, *onis*, 3 *f.* omnis, *e*. et institutio, *onis*, 3 *f.* vita, *æ*, 1 *f.* desidero, *avi*, 1. adjumentum, *i*, 2 *n.* homo, *inis*, 3 *c.*

Oppianicus, *i*. 2 *m.* paro, *avi*, 1. venenum, *i*, 2 *n.* is, *ea*, *id.*

Puer, *eri*, 2 *m.* ille, *a*, *ud.* indico, *avi*, 1. res, *ei*, 5 *f.* totus, *a*, *um*. domina, *æ*, 1 *f.* suus, *a*, *um*.

Victoria, *æ*, 1 *f.* Servilius, *i*, 2 *m.* adjungo, *unxi*, 3. hic, ager, *gri*, 2 *m.* populus, *i*, 2 *m.* Romanus, *a*, *um*.

Jubeo, *ussi*, 2. decemviri, 2 *m.* plur. impono, *sui*, 3. vestigal, *alis*, 3 *n.* pergrandis, *e*. ager, *ri*, 2 *m.* omnis, *e*. publicus, *a*, *um*.

Videor, *visus sum*, 2. ego possum, *potui*, *irr.* dico, *ixi*, 3. hic unus, *a*, *um*. vero, *adv.*

Majores, 3 *pl. m.* noster, *a*, *um*. relinquo, *iqui*, 3. ager, *ri*, 2 *m.* hic, ego, *pron.*

Utinam, *verb. defective.* Deus, *i*. do, *dedi*, 1. mens, *entis*, 3 *f.* iste, *a*, *ud.* tu, *pron.*

I impart a share of my trouble to no one, of my glory to all good men.

No one objected that thing to Marcus Cato, when he might have had many enemies.

An army of abandoned citizens had prepared a most cruel and most grievous destruction for their country.

I assume nothing to myself.

I preferred the life of my fellow-citizens to all these things.

I have not preferred Plancus to you.

You reserved yourself for other times.

Great respect is shewn to your genius and humanity.

I ought to return thanks to you.

Nature herself has produced many allurements for us.

I will explain to you briefly the reason of my journey and return.

He opened the gates of Dyrrachium to Brutus, and delivered up the army.

He will explain every thing to you.

The sight of the city has restored you to your former politeness.

They trusted themselves to the conqueror.

Virtue has given you more than fortune has taken away.

I demonstrated the thing to him, and explained your former life.

He very carefully explained your commands to me.

I do not cease to recommend you to him.

Temperance bringeth peace to the mind.

The pleasure of the mind brings joy to us.

The grief of the people was the occasion of liberty to the city.

The boy gives me many signs of modesty and ingenuity.

The laws of Lycurgus train the youth to labour.

Dionysius entrusted the care of his body to fierce barbarians.

- Impertio, *ivi*, 4. pars, *artis*, 3 f. onus, *eris*, 3 n. nescio, *inis*, 3 m. gloria, *æ*, 1 f. omnis, *e*. bonus.
- Nemo, *inis*, 3. objici, *eci*, 3. is, *ea*, *id*. Marcus, *i*, 2 m. Cato, *oris*, 3 m. cum, *conj*. habeo, *ui*, 2. inimicus, *i*, 2 m. multus, *a*, *um*.
- Exercitus, *us*, 4 m. civis, *is*, 3 c. perditus, *a*, *um*. comparo, *avi*, 1. exitium, *i*, 2 n. crudelis, *e*. et luctuosus, *a*, *um*. patria, *æ*, 1 f.
- Assumo, *umpsi*, 3. nihil, *adv*. ego, *ipse*.
- Antepono, *sui*, 3. vita, *æ*, 1. civis, *is*, 3 m. meus, *a*, *um*. hic, *omnis*, *e*.
- Non antepono Plancus, *i*, 2 m. tu, *pron*.
- Reservo, *avi*, 1. tu tempus, *oris*, 3 n. alius, *alia*, *ud*.
- Honor, *oris*, 3 m. magnus, *a*, *um*. tribuo, *ui*, 3. ingenium, *i*, 2 n. et humanitus, *atis*, 3 f. tuus, *a*, *um*.
- Debeo, *ui*, 2. reddo, *didi*, 3. gratia, *æ*, 1 f. tu, *pron*.
- Natura, *æ*, 1 f. ipse, *a*, *um*. gigno, *genui*, 3. blandimentum, *i*, 2 n. multus, *a*, *um*. ego, *pron*.
- Expono, *sui*, 3. tu breviter, *adv*. concilium, *i*, 2 n. et profectio, *onis*, 3 f. et reversio, *onis*, 3 f. meus, *a*, *um*.
- Aperio, *ui*, 4. porta, *æ*, 1 f. Dyrrachium, *i*, 2 n. Brutus, *i*, 2 m. et trado, *didi*, 3. exercitus, *us*, 4 m.
- Ille, *explano*, *avi*, 1. omnis, *e*. tu, *pron*.
- Aspectus, *us*, 4 m. urbs, *is*, 3 f. reddo, *didi*, 3. tu urbanitas, *atis*, 3 f. tuus, *a*, *um*. pristinus, *a*, *um*.
- Credo, *didi*, 3. sui, *pron*. par. victor, *oris*, 3 m.
- Virtus, *utis*, 3 f. do, *dedi*. tu, plus, *uris*, *adj*. quam, *conj*. fortuna, *æ*, 1 f. aufero, *abstuli*, *irr*.
- Demonstro, *avi*, 1. res, *ei*, 5 f. is, *ea*, *id*. et, *conj*. expono, *sui*, 3. vita, *æ*, 1 f. tuus, *a*, *um*. prior, *us*, *o is*.
- Diligentissime, *adv*. expono, *sui*, 3. mandatum, *i*, 2 n. vester, *a*, *um*. ego.
- Ego, non defino, *ivi*, 3. commendo, *avi*, 3. ille, *tu*, *is*.
- Temperantia, *æ*, 1 f. afferro, *tuli*, *irr*. pax, *acis*, 3 f. mens, *entis*, 3 f.
- Voluptas, *atis*, 3 f. mens, *afferro*, *letitia*, *æ*, 1 f. ego.
- Dolor, *oris*, 3 m. populus, *i*, 2 m. sum causa libertus, *atis*, 3 f. civitas, *atis*, 3 f.
- Puer, *eri*, 2 m. do, *dedi*, 1. ego, *signum*, *i*, 2 n. multus, *a*, *um*. pudor, *oris*, 3 m. et ingenium, *i*, 2 n.
- Lex, *egis*, 3 f. Lycurgus, *i*, 2 m. erudio, *i*, 4. juvenus, 3 f. labor, *oris*, 3 m.
- Dionysius, *i*, 2 m. committo, *issi*, 3. custodia, *æ*, 1 f. corpus, *oris*, 3 n. suus, *a*, *um*. ferus, *a*, *um*. barbarus, *a*, *um*.

This is not a little disagreement of words, but a very great one of things.

Nature has given perception and motion to the beasts.

I shewed him your letter.

Money will not be wanting to the Roman people.

That impudent man declared his enmity to me.

I think that the whole state should be entrusted to the Consuls.

RULE IX.

With, By or in after a Verb, require the Noun following to be in the Ablative Case.

He furnished the two seas of Italy with very great ships.

He is said to have corrupted the court with money.

He killed the woman with poison.

Ye have been willing to fill all Italy with your settlers.

The whole Roman people with one voice declared me consul.

He orders lands to be bought with this money.

The conspiracy of abandoned men has been found out by my diligence.

All the king's forces were wasted by the length of the siege.

I will speak with a very loud voice, that all may hear the same thing.

He overcame the weakness of his body, by the vigour of his mind.

We are all influenced by a desire of commendation.

I shall preserve the memory of your goodness with eternal gratitude.

Hic, non, sum, dissentio; *onis*, 3 *f.* parvus, *a, um.*
 verbum, *i*, 2 *n.* sed, *conj.* permagnus, *a, um.* res,
ei, 5 *f.*
 Natura, *a*, 1 *f.* do, *dedi*, 1. sensus, *us*, 4 *m.* et motus,
us, 4 *m.* bestia, *a*, 1 *f.*
 Ostendo, *i*, 3. is, *ea*, *id.* literæ, *arum*, 1 *pl.* tuus, *a, um.*
 Pecunia, *a*, 1 *f.* non sum defuturus, *a, um.* Romanus,
a, um. populus, *i*, 2 *m.*
 Ille, *a, ud.* impudens, homo, *inis*, 3 *c.* denuncio, *avi*, 1.
 inimicitia, *a*, 1 *f.* ego.
 Censeo, *ui*. 2. totus, *a, um.* res-publica, *ei*, 5 *a*, 1 *f.*
 committendus, *a, um.* consul, *ulis*, 3 *m.*

Adorno, *avi*, 1. mare, *is*, 3 *n.* duo, Italia, *a*, 1 *f.* clas-
 sis, *is*, 3 *f.* maximus, *a, um.*
 Dico, *ixi*, 3. corrumpo, *upi*, 3. iudicium, *i*, 2 *n.* pecu-
 nia, *a*, 1 *f.*
 Interficio, *eci*, 3. mulier, *eris*, 3 *f.* venenum, *i*, 2 *n.*
 Volo, *ui*, irr. impleo, *evi*, 2. Italia, *a*, 1 *f.* totus, *a,*
um. colonus, *i*, 2 *m.* vester, *a, um.*
 Populus, *i*, 2 *m.* universus, *a, um.* Romanus, *a, um.*
 vox, *ocis*, 3 *f.* unus, *a, um.* declaro, *avi*, 1. ego,
 consul, *ulis*, 3 *m.*
 Jubeo, *jussi*, 2. ager, *ri*, 2 *m.* emo, *pfi*, 3. pecunia, *a,*
 hic.
 Conspiratio, *onis*, 3 *f.* homo, *inis*, 3. perditus, *a, um.*
 patefio, *patefactus*, *a, um.* 3. diligentia, *a*, 1 *f.* meus,
 Copia, *a*, 1 *f.* omnis, *e.* rex, *egis*, 3 *m.* consumo, *umpfi*,
 3. diuturnitas, *atis*, 3 *f.* obsidio, *onis*, 3 *f.*
 Dico, *ixi*, 3. vox, *ocis*, 3 *f.* clarus, *a, um.* ut, *conj.*
 omnis, *e.* audio, *ivi*, 4. idem, *eadem*, *idem.*
 Vinco, *ici*, 3. infirmitas, *atis*, 3 *f.* corpus, *oris*, 3 *n.*
 virtus, *utis*, 3 *f.* animus, *i*, 2 *m.*
 Omnis, *e.* traho, *axi*, 3. studium, *i*, 2 *n.* laus, *audis*,
 3 *f.*
 Colo, *ui*, 3. memoria, *a*, 1 *f.* beneficium, *i*, 2 *n.*
 vester, *a, um.* benevolentia, *a*, 1 *f.* sempiternus,
a, um.

They support the dignity of the state by their counsels.

I will try this by my own weights.

He quieted the voice of the people by his authority.

He acted by the example of good and brave citizens.

Some indulgence is given to this age by the consent of all.

Why do you make a little matter great by your words?

The mentioning of that bravest man has weakened my voice with weeping.

If they might be willing, probably they scarcely would be able to subdue the boldness of a very wicked man, now strengthened by time.

You have already excelled all conquerors in moderation and compassion.

He had overcome the enemies by a shew of clemency.

You subdued Catiline by my diligence, the authority of the senate, and your own courage.

Will you furnish a wicked and abandoned citizen with an army of Gauls and Germans, with money, and horse and foot?

You have made the senate more firm by your own authority.

All Italy has burnt with a desire of liberty.

He suffers all the injuries of war with a patient mind.

The state has been preserved by the courage, by the conduct, and good fortune of the three generals.

They preserved the state, the city, the temples of the immortal Gods, the goods and fortunes of all men by fighting.

The king's ambassador openly opposes us with money.

- Sustineo, *ui*, 2. dignitas, *atis*, 3 *f.* Ref-publica, *ei*, *æ*, 5 & 1. Consilium, *i*, 2 *n.* suus, *a*, *um*.
- Ego, examino, *avi*, 1. hic, pondus, *eris*, 3 *n.* meus, *a*, *um*.
- Sedo, *avi*, 1. vox, *ocis*, 3 *f.* populus, *i*, 2 *m.* authoritas, *atis*, 3 *f.* suus, *a*, *um*.
- Ago, *egi*, 3. exemplum, *i*, 2 *n.* civis, *is*, 3 *m.* bonus, et fortis, *e*.
- Ludus, *i*, 2 *m.* aliquis, *æ*, *id.* do, *dedi*, 1. ætas, *atis*, 3 *f.* hic, concessus, *us*, 4 *m.* omnis, *e*.
- Cur, *adv.* facio, *eci*, 3. res, *ei*, 5 *f.* parvus, *a*, *um.* magnus, *a*, *um.* verbum, *i*, 2 *n.* tuus, *a*, *um*.
- Mentio, *onis*, 3 *f.* vir, *iri*, 2 *m.* ille. fortis, *e*. debilito, *avi*, 1. vox, *ocis*, 3 *f.* meus, fletus, *us*, 4 *m.*
- Si, *conj.* volo, *ui*, *irr.* fortasse, *adv.* vix. *adv.* possum, *potui*, *irr.* frango, *egi*, 3. audacia, *æ*. 1 *f.* sceletai sumus, *a*, *um.* jam. *adv.* corroboratus, *a*, *um.* part. vultus, *atis*, 3 *f.*
- Jam, *adv.* vinco, *ici*, 3. victor, *oris*, 3 *m.* omnis, *e*. æquitas, *atis*, 3 *f.* et misericordia, *æ*.
- Vinco, *ici*, 3. adversarius, *i*, 2 *m.* species, *ei*, 5 *f.* clementia, *æ*, 1 *f.*
- Frango, *egi*, 3. Catilina, *æ*, 1 *m.* diligentia, *æ*, 1 *f.* meus, *a*, *um.* authoritas, *atis*, 3 *f.* senatus, *us*, 4 *m.* et virtus, *utis*, 3 *f.* vester, *a*, *um*.
- Instruo, *uxi*, 3. civis, *is*, 3 *c.* sceleratus, *a*, *um.* et perditus, *a*, *um.* exercitus, *us*, 4 *m.* Gallus, *i*, 2 *m.* et Germanus, *i*, 2 *m.* pecunia, *æ*, 1 *f.* et equitatus, *us*, 4 *m.* et peditatus, *us*, 4 *m.*
- Facio, *eci*, 3. senatus, *us*, 4. firmus, *a*, *um.* authoritas, *atis*, 3 *f.* vester, *a*, *um*.
- Italia, *æ*, 1 *f.* omnis, *e*. exardeo, *arfi*, 2. desiderium, *i*, 2 *n.* libertas, *atis*, 3 *f.*
- Patior, *passus sum*, 3 *dep.* injuria, *æ*, 1 *f.* omnis, *e*. bellum, *i*, 2 *n.* animus, *i*, 2 *m.* æquus, *a*, *um*.
- Ref-publica, *ei*, *æ*, 5 & 1. confervo, *avi*, 1. virtus, *utis*, 3 *f.* consilium, *i*, 2 *n.* et felicitas, *atis*, 3 *f.* tres *pl. m.* & *f.* et trian imperator, *oris*, 3 *m.*
- Conservo, *avi*, 1. ref-publica, *ei*, *æ*, 5 & 1. templum, *i*, 2 *n.* Deus, *i*, 2 *m.* immortalis, *æ*. bonum, *i*, 2 *n.* et fortuna, *æ*, 1 *f.* homo, *inis*, 3. omnis, *e*. dimicatio, *onis*, 3 *f.*
- Rex, *egis*, 3 *m.* legatus, *i*, 2 *m.* aperte, *adv.* oppugno, *av.* ego pecunia, *æ*, 1 *f.*

My mind was offended with many things.

Apelles finished the head of Venus, and the upper parts of the breast, with the highest elegance; he left the other part of the body unfinished.

I burn with an incredible desire that my name may be rendered illustrious by your writings.

They escaped the bitterness of that time by the favour of the immortal Gods.

A mother distinguishes twins by habit.

He punished his son with death.

He rejoiced in the continual remembrance of pleasure.

Every period of a quiet life is disturbed by the fear of death.

Your wise men being moved by some great advantage will fight.

Children are delighted with laborious sports.

Greece excelled us in learning, and every kind of literature.

Are we able to exceed Plato in eloquence?

I have embraced your brother with the utmost benevolence.

The seas being agitated by the wind, grow warm.

The sun itself fills the whole world with its light.

The vines take hold of the props as with hands.

Animus, *i*, 2 *m.* meus, *a*, *um*, offendo, *i*, 3. res, *ei*, 5 *f.* multus, *a*, *um*.

Apelles, *is*, 3 *m.* perficio, *eci*, 3. caput, *itis*, 2 *n.* Venus, *eris*, 3 *f.* et summum, *i*, 2 *n.* pectus, *oris*, 3 *n.* ars, *artis*, 3 *f.* politissimus, *a*, *um*. relinquo, *iqui*, 4. pars, *artis*, 3 *f.* reliquus, *a*, *um*. corpus, *oris*, 3 *n.* inchoactus, *a*, *um*.

Ardeo, *arfi*, 2. cupiditas, *atis*, 3 *f.* incredibilis, *e*. ut, *conj.* nomen, *inis*, 3 *n.* noster, *a*, *um*. illustror, *illustratus sum*, 1. scriptum, *i*, 2 *n.* tuus.

Subterfugio, *i*, 3. acerbitas, *atis*, 3 *f.* tempus, *oris*, 3 *n.* ille, benignitas, *atis*, 3 *f.* Deus, *i*, 2 *m.* immortalis, *e*.

Mater, *tris*, 3. *f.* internosco, *ovi*, 3. gemini, *orum*, 2 *m.* consuetudo, *inis*, 3. *f.*

Multo, *avi*, 1. filius, *i*, 2 *m.* suus, mors, *oris*, 3 *f.*

Lætor, *atus*, *sum*, 1 *dep.* recordatio, *onis*, 3 *f.* assiduus, *a*, *um*. voluptas, *atis*, 3 *f.*

Status, *us*, 4 *m.* omnis, *e*. vita, *e*, 1 *f.* quietus, *a*, *um*. perturbo, *avi*, 1. metus, *us*, 4 *m.* mors, *tis*, 3 *f.*

Sapiens, *entis*, 3. vester, *a*, *um*. commotus, *a*, *um*, *part.* emolumentum, *i*, 2 *n.* aliquis, *e*, *id.* magnus, *a*, *um*. pugno, *avi*, 1.

Puer, *eri*, 2 *m.* delecto, *avi*, 1. lufio, *onis*, 3 *f.* laboriosus, *a*, *um*.

Græcia, *e*, 1 *f.* supero, *avi*, 1. ego doctrina, *e*, 1 *f.* et genus, *eris*, 3 *n.* omnis, *e*, literæ, *arum*, 1 *f.* *pl.*

Possū, *potui*, *irr.* supero, *avi*, 1. Plato, *onis*, 3 *m.* eloquentia, *e*, 1 *f.*

Complector, *exus sum*, 3 *dep.* frater, *ris*, 3 *m.* vester, *a*, *um*. benevolentia, *e*, 1 *f.* summus, *a*, *um*.

Mare, *is*, 3 *n.* agitatus, *a*, *um*, *part.* ventus, *i*, 2 *m.* tepesco, *tepui*, 3.

Sol, *olis*, 3 *m.* ipse impleo, *evi*, 2. mundus, *i*, 2 *m.* totus, *a*, *um*. lux, *lucis*, 3 *f.* suus.

Vitis, *is*, 3. *f.* apprehendo, *i*, 3. adminiculum, *i*, 2 *n.* tanquam, *conj.* manus, *us*, 4 *f.*

RULE X.

SOME Prepositions govern an Accusative Case, others an Ablative; and Tenus, before a plural Noun, a Genitive.

I have not dared to write to Cæsar, on account of his engagements.

The kingdom is in the power of the enemy.

He spoke of the nature of the war.

He put an end to a very great war in Africa.

He could not see her without the greatest grief.

He accomplished this by the death of another body.

The poison flows into all parts of his body.

He is said to have fallen from his horse.

I am afraid to speak of myself before you.

Many and weighty thoughts are in my mind.

I took the law into my hands with this disposition.

I will first speak concerning your advantage.

They took up arms for their common safety.

He notes and marks with his eyes every one of us for slaughter.

He often casts back his eyes to this city.

Nothing as yet has happened to him, contrary to his inclination.

They undertook the business without any delay.

Think of yourselves and children.

You chose to go into a province.

My brother determined according to his equity and prudence.

Non audeo, *ausus sum*, 2. scribo, *scripsi*, 3. ad, *prep. ac.*
Cæsar, *atis*, 3 *m.* propter, *prep. ac.* occupatio, *onis*,
3 *f.* suus.

Regnum, *i*, 2 *n.* sum in, *prep. ab.* potestas, *atis*, 3 *f.*
hostis, *is*, 3 *e.*

Dico, *ixi*, 3. de, *prep. ab.* natura, *e*, 1 *f.* bellum, *i*, 2 *n.*

Conficio, *eci*, 3. bellum maximus, *a, um.* in, *prep. ab.*
Africa, *e*, 1 *f.*

Non possum, *potui*, *irr.* vide, *di*, 2. ille sine, *prep. ab.*
dolor, *oris*, 3 *m.* maximus.

Perficio, *eci*, 3. hic per, *prep. ac.* mors, *ortis*, 3 *f.*
corpus, *oris*, 3 *n.* alius, *a, ud.*

Venenum, *i*, 2. *n.* permans, *avi*, 1. in, *prep. ac.* pars,
artis, 3 *f.* omnis corpus, *oris*, 3 *n.*

Dico, *ixi*, 3. cado, *cecid*, 3. ex, *prep. ab.* equus, *i*, 2
m. suus.

Vereor, *veritus sum*, 2 dico, *ixi*, 3. de, *prep. ab.* ego,
ipse, *apud*, *prep. ac.* tu.

Cogitatio, *onis*, 3 *f.* multus, *a, um.* et gravis, *e.* sum
in, *prep. ab.* animus, *i*, 2 *m.* meus.

Sumo, *umpsi*, 3. lex, *egis*, 3 *f.* in, *prep. ac.* manus, *us*,
4 *f.* hic animus, *i*, 2 *m.*

Prius, *adv.* dico, *dixi*, 3. de, *prep. ab.* commodum, *i*,
2 *n.* vester, *a, um.*

Capio, *epi*, 3. arma, *orum*, 2 *n.* plur. pro, *prep. ab.*
salus, *utis*, 3 *f.* communis, *e.*

Noto, *avi*, 1. et designo, *avi*, 1. oculus, *i*, 2 *m.* quis-
que, *eque, idque.* ego ad, *prep. ac.* cædes, *is*, 3 *f.*

Sæpe, *adv.* retorqueo, *fi*, 2. oculus, *i*, 2 *m.* is, *ea, id.*
ad, *prep. ac.* his urbs, *urbis*, 3 *f.*

Nihil, *indec.* adhuc, *adv.* accido, *i*, 3. ille præter,
prep. ac. voluntas, *atis*, 3 *f.* is, *ea, id.*

Suscipio, *epi*, 3. negotium, *i*, 2 *n.* sine, *prep. ab.*
mora, *e*, 1 *f.* ullus, *a, ud.*

Cogito, *avi*, 1. de, *prep. ab.* tu, et liberi, *orum*, 2 *m.* p.

Volo, *vi, irr.* eo, *ivi*, 4. in, *prep. ac.* provincia.

Frater, *tris*, 3 *m.* decerno, *crevi*, 3. pro, *prep. ab.* equi-
tas, *atis*, 3 *f.* et prudentia, *e*, 1 *f.* suus, *a, um.*

He placed his own family in possession of her farm.

Do you esteem me cruel, inhuman, severe, beyond other persons?

On account of so great a difference of the men, and their causes, I have behaved myself different towards each of them.

All good men of all ranks and orders, join my safety to their own.

He spoke with a low voice of the wickedness of Lentulus, of the boldness of all the conspirators.

In so great a cloud of error and ignorance, you held out the clearest light to my understanding.

I rest the whole cause on your clemency and humanity.

All Italy called me back to my country.

He joined my cause with the common safety.

I was unwilling to undertake the affair against an armed force, without the protection of the people.

None touched any of these effects.

They are all without fault; they are equally worthy, and honest men.

He was tribune of the soldiers in Macedonia.

That serious and ingenious poet wrote those things, that he might excite us, and our children to industry and glory.

Sextius followed Anthony with that army, with the greatest haste.

An incredible multitude came together into the capitol, from the whole city, and all Italy.

- Colloco, *avi*, 1. familia, *a*, 1 *f.* suus, *in*, *prep. ab.*
 possessio, *onis*, 3 *f.* fundum, *i*, 2 *n.* is, *ea*, *id.*
- Existimo, *avi*, 1. ego crudelis, *e.* inhumanus, *a*, *um.*
 asper, *a*, *um.* præter, *prep. ac.* cæterus, *n*, *um.*
- Propter, *prep. ac.* dissimilitudo, *inis*, 3 *f.* tantus, *a*, *um.*
 homo, *inis*, 3. et causa, *a*. 1 *f.* præbeo, *ui*, 2. ego
 dissimilis, *e.* *in*, *prep. ac.* uterque, *iraque*, *trumque.*
- Omnis, *e.* bonus genus, *eris*, 3 *n.* omnis, *e.* et ordo,
inis, 3 *m.* conjungo, *unxi*, 3. salus, *utis*, 3 *f.* meus,
 cum, *prep. ab.* suus, *a*, *um.*
- Dico, *dixi*, 3. cum, *prep. ab.* vox, *ocis*, 3 *f.* suppressus,
a, *um.* part. de, *prep. ab.* scelus, *eris*, 3 *n.* Lentulus,
i, 2 *m.* de, *prep. ab.* audacia, *a*, 1 *f.* conspirator,
oris, 3 *m.* omnis, *e.*
- In, *prep. ab.* tenebræ, *arum*, 1 *f.* plur. tantus, *a*, *um.*
 error, *oris*, 3. *m.* et ignorantia, *a*, 1 *f.* præfero, *tuli*,
irr. lumen, *inis*, 3 *n.* clarus, *a*, *um.* mens, *entis*, 3 *f.*
 meus.
- Repono, *sui*, 3. causa, *a*, 1 *f.* totus, *a*, *um.* *in*, *prep.*
ab. mansuetudo, *inis*, 3 *f.* et humanitas, *atis*, 3 *f.*
 vester.
- Italia, *a*, 1 *f.* cunctus, *a*, *um.* revoco, *avi*, 1. ego
in, *prep. ac.* patria, *a*, 1 *f.*
- Conjungo, *unxi*, 3. causa, *a*, 1 *f.* meus cum, *prep. ab.*
 salus, *utis*, 3 *f.* communis, *e.*
- Nolo, *irr.* suscipio, *epi*, 3. causa, *a*, 1 *f.* contra, *prep.*
ac. vis, *is*, 3 *f.* armatus, *a*, *um.* sine, *prep. ab.* præsi-
 dium, *i*, 2 *n.* populus, *i*, 2 *m.*
- Nemo, *inis*, 3 *m.* attingo, *attigi*, 3. res, *ei*, 5 *f.* ullus,
a, *um.* hic bonum, *i*, 2 *n.*
- Sum omnis, *e.* sine, *prep. ab.* macula, *a*, 1 *f.* sum
 æque, *adv.* bonus atque integer, *a*, *um.*
- Sum tribunus, *i*, 2 *m.* miles, *itis*, 3 *m.* *in*, *prep. ab.*
 Macedonia, *a*, 1 *f.*
- Ille poeta, *a*. 1 *m.* gravis, *e.* et ingeniosus, *a*, *um.*
 scribo, *ipfi*, 3. hic ut, *conj.* excito, *avi*, 1. ego, et
 liberi, *orum*, 2 *m.* noster, *a*, *um.* ad, *prep. ac.* in-
 dustria, *a*, 1 *f.* et laus, *dis*, 3 *f.*
- Sextius, *i*, 2 *m.* consequor, *utus sum*, 3 *dep.* Antonius, *i*,
 2 *m.* cum, *prep. ab.* exercitus, *us*, 4 *m.* ille celeritas,
atis, 3 *f.* fumus, *a*, *um.*
- Multitudo, *inis*, 3 *f.* incredibilis, *e.* convenio, *i*, 4. *in*,
prep. ac. capitolium, *i*, 2 *n.* ex, *prep. ab.* omnis, *e.*
 civitas, *atis*, 3 *f.* et Italia, *a*, 1 *f.* cunctus, *a*, *um.*

Publius Sextius undertook a journey to Cæsar for my safety.

Publius Lentulus held a meeting concerning me.

Admission into that highest rank, lies open to the industry and the virtue of all the citizens.

In that office you have not only emerged out of beggary, but even now terrify us with your wealth.

You despise the fortunes of others; you boast most intolerably of your own wealth.

You have gardens at the Tiber.
I now say nothing against that woman.

Did the father recommend this boy for this purpose?

These kinds of virtues are scarcely found in books.

I speak of the dignity of those witnesses.

He fought with our enemy in battle hand to hand.

A slave of Clodius has been seized in the temple of Castor.

The cause of Milo has always been approved of by the senate.

He endeavoured to make an attack upon the province of Brutus with an army.

They collected an army against the consuls.

They reduced the most warlike nations under the power of this empire.

The legions determined to defend the senate against Anthony.

Will you see him without the greatest grief?

Your fortune invites you to ease and dignity.

- Publius, *i*, 2 *m.* Sextius, *i*, 2 *m.* suspicio, *epi*, 3. iter, *itineris*, 2 *n.* ad, *prep. ac.* Cæsar, *aris*, 3 *m.* ob, *prep. ac.* salus, *utis*, 3 *f.* meus.
- Publius Lentulus habeo, *ui*, 2. concio, *onis*, 3 *f.* de, *prep. ab.* ego.
- Aditus, *us*, 4. in, *prep. ac.* ordo, *inis*, 3 *m.* ille summus, *a, um.* pateo, *ui*, 2. industria, *æ*, 1 *f.* et virtus, *utis*, 3 *f.* civis, *is*, 3 *c.* omnis, *e.*
- In, *prep. ab.* is, *ea*, *id.* magistratus, *us*, 4 *m.* non solum, *adv.* emergo, *si*, 3. ex, *prep. ab.* mendicitas, *atis*, 3 *f.* sed etiam jam terreo, *ui*, 2. ego divitiæ, *arum*, 1 *f.* pl. tuus.
- Despicio, *exi*, 3. fortuna, *æ*, 1 *f.* alius, *a, ud.* glorior, *gloriatum sum*, 1 *dep.* intolerantissime, de, *prep. ab.* divitiæ tuus.
- Habeo, *ui*, 2. hortus, 2 *m.* ad, *prep. ac.* Tiber, *eris*, 3. Jam dico, *ixi*, 3. nihil, *indec.* in, *prep. ac.* mulier, *eris*, 3 *f.* iste.
- Parens, *entis*, 3. commendo, *avi*, 1. hic puer, *eri*, 2 *m.* ob, *prep. ac.* hic causa, *æ*, 1 *f.*
- Hic genus, 3 *n.* virtus, *utis*, 3 *f.* vix, *adv.* reperio, *i*, 4. in, *prep. ab.* liber, *bri*, 2 *m.*
- Loquor, *locutus sum*, 3 *dep.* de dignitas, *prep. ab.* iste testis, *is*, 3.
- Pugno, *avi*, 1. cum, *prep. ab.* noster hostis, *is*, 3 *m.* in, *prep. ab.* acies, *ei*, 5 *f.* cominus, *adv.*
- Servus, *i*, 2 *m.* Clodius, *i*, 2 *m.* comprehendo, *i*, 3. in, *prep. ab.* templum, *i*, 2 *n.* Castor, *oris*, 3 *m.*
- Causa, *æ*, 1 *f.* Milo, *onis*, 3 *m.* semper, *adv.* probō, *avi*, 1. a, *prep. ab.* senatus, *us*, 4 *m.*
- Conor, *conatus sum*, 1 *dep.* facio, *eci*, 3. impetus, *us*, 4 *m.* in, *prep. ac.* provincia, *æ*, 1 *f.* Brutus, *i*, 2 *m.* cum, *prep. ab.* exercitus, *us*, 4 *m.*
- Comparo, *avi*, 1. exercitus, *us*, 4 *m.* contra, *prep. ac.* consul, *ulis*, 3 *m.*
- Redigo, *egi*, 3. gens, *entis*, 3 *f.* bellicosus, *a, um.* in, *prep. ac.* ditio, *onis*, 3 *f.* hic imperium, *i*, 2 *n.*
- Legio, *onis*, 3 *f.* decerno, *crevi*, 3. defendo, *i*, 3. senatus, *us*, 4 *m.* contra, *prep. ac.* Antonius, *i*, 2 *m.*
- Video, *i*, 2. ille sine, *prep. ab.* dolor, *oris*, 3 *m.* magnus, *a, um.*
- Fortuna, *æ*, 1 *f.* vester, *a, um.* invito, *avi*, 1. tu, ad, *prep. ac.* otium, *i*, 2 *n.* et dignitas, *atis*, 3 *f.*

Trebonius was tortured by Dolabella, and Regulus
by the Carthaginians.

I have letters in my hand, declaring hope of victory.

He drew two legions out of the camp, with incredible
industry and valour.

I seemed to affect the senate very much, by the men-
tioning of your regard for that order.

We will support our dignity in the senate.

You have known the slowness and the silence of the war.

He delivered me letters from you, full of love and duty.

What was there in my last letters, except a complaint
of the times?

Posthumius came to me about the tenth hour of the
night.

I received great joy and pleasure from your glory.

I have given a supper to Hirtius, but without a peacock.

I place the greatest hope of victory in the agreement
of Plancus and Brutus.

I knew your disposition to me before the civil war.

The tribunes of the people proposed a most unjust law
concerning their lands.

I rank them in the number of my friends.

I determined to march the army to Taurus.

He is beloved by me on account of his great politeness
and attention.

Cæsar sent a threatening letter to the senate.

- Trebonius, *i*, 2 *m.* crucio, *avi*, 1. *a*, *prep. ab.* Dola-
 bella, *e*, 1 *m.* et Regulus, *i*, 2 *m.* *a*, *prep. ab.* Car-
 thageniensis, *is*, 3.
- Teneo, *ui*, 2. epistola, *e*, 1 *f.* in, *prep. ab.* manus, *us*,
 4 *f.* meus, declarans, *antis*, *part. spes*, *ei*, 5 *f.* vic-
 toria, *e*, 1 *f.*
- Educo, *uxi*, 3. legio, *onis*, 3 *f.* duo, *e*, *prep. ab.* castra,
orum, 2 *n.* pl. studium, *i*, 2 *n.* et virtus, *utis*, 3 *f.* in-
 credibilis, *e*.
- Videor, *visus sum*, 2. commoveo, *ui*, 2. senatus, *us*, 4
m. maxime, *adv.* commemoratio, *onis*, 3 *f.* voluntas,
atis, 3 *f.* vester, *a*, *um.* erga, *prep. ad.* ille ordo,
inis, 3 *m.*
- Ego retineo, *ui*, 2. dignitas, *atis*, 3 *f.* in, *prep. ab.*
 senatus.
- Nosco, *ovi*, 3. tarditas, *atis*, 3 *f.* et taciturnitas,
atis, 3 *f.* homo, *inis*, 3.
- Reddo, *didi*, 3. ego litteræ, *arum*, 1 *f.* p. *a*, *prep. ab.* tu
 plenus, *a*, *um.* amor, *oris*, 3 *m.* et officium, *i*, 2 *n.*
- Quis, *e*, *id.* sum in, *prep. ab.* literæ superior, *oris*, *adj.*
 meus, præter, *prep. ac.* querela, *e*, 1 *f.* tempus, *oris*, 3 *n.*
- Posthumus, *i*, 2 *m.* venio, *i*, 4. ad, *prep. ac.* ego cir-
 citer, *prep. ac.* hora, *e*, 1 *f.* decimus, *a*, *um.* nox,
otis, 3 *f.*
- Capió, *cepi*, 3. lætitia, *e*, 1 *f.* et voluptas, *atis*, 3 *f.*
 magnus, *a*, *um.* ex, *prep. ab.* gloria, *e*, 1 *f.* tuus.
- Do, *dedi*, 1. cæna, *e*, 1 *f.* Hirtius, *i*, 2 *m.* tamen, *conj.*
 sine, *prep. ab.* pavo, *onis*, 3.
- Pono, *ui*, 3. spes, *ei*, 5 *f.* magnus, *a*, *um.* victoria, *e*,
 1 *f.* in, *prep. ab.* concordia, *e*, 1 *f.* Plancus, *i*,
 2 *m.* et Brutus, *i*, 2 *m.*
- Agnosco, *ovi*, 3. animus, *i*, 2 *m.* tuus erga, *prep. ac.*
 Ego ante, *prep. ac.* bellum, *i*, 2 *n.* civilis, *e*.
- Tribunus, *i*, 2 *m.* plebs, *ebis*, 3 *f.* promulgo, *avi*, 1.
 lex, *egis*, 3 *f.* iniquus, *a*, *um.* de, *prep. ab.* ager, *i*,
 2 *m.* is, *ea*, *id.*
- Habeo, *ui*, 2. is, in *prep. ab.* numerus, *i*, 2 *m.* amicus,
i, 2 *m.* meus.
- Statuo, *ui*, 3. duco, *uxi*, 3. exercitus, *us*, 4 *m.* ad,
prep. ac. Taurus, *i*, 2 *m.*
- Diligo, *exi*, 3. a, *prep. ab.* ego propter, *prep. ac.* hu-
 manitas, *atis*, 3 *f.* is summus, *a*, *um.* et observantia, *e*.
- Cæsar, *aris*, 3 *m.* mitto, *isi*, 3. literæ, *arum*, 1 *f.* pl.
 minax, *acis*, *adj.* ad, *prep. ac.* senatus, *us*, 4 *m.*

The city was never in greater danger.

He always despised that kind of men, and the greatest clamours for your safety.

Indeed I desire you to come to me.

We were willing to find out the truth without contention.

I gave my attention the more willingly to Antiochus, that I might understand the whole subject from him.

Let us then begin from the senses.

There is the greatest truth in the senses, if they are perfect.

The mind of man is most adapted to the knowledge of things.

Obstinacy in the smallest matters, is blameable.

Seek the medicine of grief from philosophy.

Socrates seems to me to have called off philosophy from hidden subjects, and to have introduced her to common life.

We allow the pleasures and pains of the mind to arise from the pleasures and pains of the body.

All their life has been spent in glorious labours.

We receive from them philosophy, and all the liberal sciences.

Many good men without any learning, following nature herself, have done many commendable things.

All duties arise from the principles of nature.

I turned a little to the right out of the way, that I might go to the tomb of Pericles.

We see the little sparks of virtue in boys.

- Civitas, *atis*, 3 *f.* nunquam, *adv.* sum in, *prep. ab.* periculum, *i*, 2 *n.* magnus, *a*, *um.*
- Semper, *adv.* negligo, *exi*, 3. ille genus, *eris*, 3 *n.* homo, *inis*, 3. et clamor, *oris*, 3 *m.* magnus, *a*, *um.* pro, *prep. ab.* salus, *utis*, 3 *f.* vester, *a*, *um.*
- Vero, *adv.* cupio, *ivi*, 3. tu venio, *ire*, 4. ad, *prep. ac.* ego.
- Volo, *volui*, *irr.* invenio, *i*, 4. verus, *a*, *um.* sine, *prep. ab.* contentio, *onis*, 3 *f.*
- Do, *dedi*, 1. opera, *e*, 1 *f.* diligenter, *adv.* Antiochus, *i*, 2 *m.* ut intelligo, *exi*, 3. causa, *e*, 1 *f.* totus, *a*, *um.* ab, *prep. ab.* ille.
- Ordior, *ortus et orditus sum*, 4 *dep.* igitur, *adv.* a, *prep. ab.* sensus, *us*, 4.
- Sum veritas, *atis*, 3 *f.* magnus, *a*, *um.* in, *prep. ab.* sensus, *us*, 4 *m.* si, *conj.* sum sanus, *a*, *um.*
- Mens, *entis*, 3 *f.* homo, *inis*, 3. sum aptus, *a*, *um.* ad, *prep. ac.* scientia, *e*, 1 *f.* res, *ei*, 4 *f.*
- Pertinacitas, *atis*, 3 *f.* in, *prep. ab.* res, *ei*, 5 *f.* parvus, *minor, minimus.* reprehendor, *reprehensus sum*, 3.
- Peto, *i*, 3. medicina, *e*, 1 *f.* dolor, *oris*, 3 *m.* a, *prep. ab.* philosophia, *e*, 1 *f.*
- Socrates, *is*, 3 *m.* videor, *visus sum*, 2. ego avoco, *avi*, 1. philosophia, *e*, 1 *f.* a, *prep. ab.* res, *ei*, 5 *f.* occultus, *a*, *um.* et adduco, *uxi*, 3. ad, *prep. ac.* vita, *e*, 1 *f.* communis, *e*.
- Fateor, *fassus sum*, 2 *dep.* voluptas, *atis*, 3 *f.* et dolor, *oris*, 3 *m.* animus, *i*, 2 *m.* nascor, *natus sum*, 3 *dep.* e, *prep. ab.* voluptas, et dolor corpus, *oris*, 3 *n.*
- Omnis, *e*, is vita, *e*, 1 *f.* consumo, *umpsi*, 3. in, *prep. ab.* labor, *oris*, 3 *m.* gloriosus, *a*, *um.*
- Habeo, *ui*, 2. ab, *prep. ab.* hic philosophia, *e*. et disciplina, *e*, 1 *f.* omnis, *e*. ingentius, *a*, *um.*
- Vir, *iri*, 2 *m.* multus, *a*, *um.* bonus, *a*, *um.* sine, *prep. ab.* doctrina, *e*, 1 *f.* ullus, *a*, *ud.* secutus, *a*, *um.* part. 1. natura, *e*, 1 *f.* ipse facio, *eci*, 3. multus, *a*, *um.* laudabilis, *e*.
- Officium, *i*, 2 *n.* omnis, *e*. proficiscor, *profectus sum*, 3 *dep.* a, *prep. ab.* principium, *i*, 2 *n.* natura, *a*, 1 *f.*
- Declino, *avi*, 1. paululum, *adv.* ad, *prep. ac.* dexter, *a*, *um.* (sub manum) de, *prep. ac.* via, *e*, 1 *f.* ut, *conj.* accedo, *essi*, 3. ad, *prep. ac.* sepulchrum, *i*, 2 *n.* Pericles, *is*.
- Video, *ere*, 2. scintillula, *e*, 1 *f.* virtus, *utis*, 3 *f.* in, *prep. ab.* puer, *i*, 2.

We read fictitious stories with pleasure, from which no advantage can be deduced.

Our generals have devoted their lives to the safety of their country.

Geometry was in the highest esteem amongst them.

The departure of the soul from the body does not happen without pain.

Send letters to me concerning all things as often as possible.

After noon we went into the academy.

Their discourse wonderfully disagrees with their life.

I will first speak of the weakness of many persons, and of the different precepts of philosophers.

Huntsmen continue all night in the snow.

Military glory is excessive in a brave man.

There are many things in our customs derived from the Pythagoreans.

Without compassion we cannot be generous.

We will send these five other books to Brutus.

Many things in philosophy have not been sufficiently explained.

Not only the unlearned, but also the learned disagree upon this affair.

All these things are to be referred to this enquiry concerning the immortal Gods.

No one is able to be happy without virtue.

Not only philosophers, but also our ancestors have separated religion from superstition.

Living creatures are supported by the respiration of the air.

- Lego, *i*, 3. fabula, *a*, 1 *f.* fictus, *a*, *um.* delectatio, *onis*, 3 *f.* ex, *prep. ab.* qui, *quæ*, *quod.* utilitas, *atis*, 3 *f.* nullus possum, *potui*, *irr.* duco, *duxi*, 5.
- Imperator, *oris*, 3 *m.* noster voveo, *i*, 2. caput, *itis*, 3 *n.* suus pro, *prep. ab.* salus, *utis*, 3 *f.* patria, *a*, 1 *f.*
- Geometria, *a*, 1 *f.* sum in, *prep. ab.* honor, *oris*, 3 *m.* summus, *a*, *um.* apud, *prep. ac.* ille.
- Discessus, *us*, 4 *m.* animus, *i*, 2 *m.* a, *prep. ab.* corpus, *oris*, 3 *n.* non fio, *factus sum*, *irr.* sine, *prep. ab.* dolor, *oris*, 3 *m.*
- Mitto, *missi*, 3. literæ, *arum*, 1 *f.* p. ad, *prep. ac.* ego, quam sæpissime, *adv.*
- Post, *prep. ac.* meridies, *ei*, 5 *m.* descendo, *i*, 3. in, *prep. ac.* academia, *a*, 1 *f.*
- Sermo, *onis*, 3 *m.* is mirabiliter, *adv.* pugno, *avi*, 1. cum, *prep. ab.* vita is.
- Primum, *adv.* loquor, *locatus sum*, 3 *dep.* de, *prep. ab.* imbecillitas, *atis*, 3 *f.* multus, *a*, *um.* et de disciplina, *a*, 1 *f.* varius, *a*, *um.* philosophus, *i*, 2 *m.*
- Venator, *oris*, 3 *m.* pernocto, *avi*, 1. in, *prep. ab.* nix, *ivis*, 3 *f.*
- Gloria, *a*, 1 *f.* militaris, *e.* sum intemperans, *antis*, in, *prep. ab.* vit. iri, 2 *m.* fortis, *e.*
- Multus, *a*, *um.* sum in institutum, *i*, 2 *n.* noster, *a*, *um.* ductus, *a*, *um.* a, *prep. ab.* Pythagoreus, *a*, *um.*
- Sine, *prep. ab.* misericordia, *a*, 1 *f.* non possum, *potui*, *irr.* sum liberalis, *e.*
- Mitto, *issi*, 3. liber, *i*, 2 *m.* hic quinque alter, *a*, *um.* ad, *prep. ac.* Brutus, *i*, 2 *m.*
- Res, *ei*, 5 *f.* multus, *a*, *um.* in philosophia, *a*, 1 *f.* non satis, *adv.* explico, *avi*, 1.
- Non solum, *adv.* indoctus, *a*, *um.* sed, *conj.* etiam, *adv.* doctus dissentio, *i*, 4. de, *prep. ab.* hic res, *ei*, 5 *f.*
- Omnis, *e.* hic sum referendus, *a*, *um.* ad, *prep. ac.* hic quæstio, *onis*, 3 *f.* de Dii, 2 *m.* plur. immortalis, *e.*
- Nemo, *inis*, 3. possum, *potui*, *irr.* sum felix, *adj.* sine, *prep. ab.* virtus, *utis*, 3 *f.*
- Non solum, *adv.* philosophus, *i*, 2 *m.* sed, *conj.* etiam, *adv.* majores, 3 *m.* p. noster, *a*, *um.* separo, *avi*, 1. religio, *onis*, 3 *f.* a, *prep. ab.* superstitio, *oris*, 3 *f.*
- Animans, *antis*, 3 *f.* interdum et *n.* et *m.* sustineo, *ui*, 2. spiratio, *onis*, 3 *f.* aer, *eris*, 3 *m.*

Let us proceed from celestial things to terrestrial.

The divine mind cannot be without reason.

The eagle flew out of the tree.

The best laws are taken away without any exception.

If you shew yourself very severe, I will not dispute
against you.

Crassus was in bed, and Sulpitius sat by him.

He waited at the sea below the town.

The slaves were in the power of the prosecutor.

As soon as he marched out his army on this side the
river Rubicon.

I cannot pitch my camp on account of the time of the
year, and the dispositions of the troops.

He went towards Brundisium to Cæsar.

Your good will towards me, and mine towards you is
equal.

No one can be happy without virtue.

SHORT EXERCISES.

*VERBUM personale et finitum, cum præcedente Nomina-
tivo, cohæret Numero et Persona.*

THE liberty of the Roman people is at stake.
What tyrant has forbid us to pity the unfortunate?

That is most of all.

But if we would determine truly.

The inclinations of the citizens were different.

Every animal loves itself.

The divorce of Mucia is strongly approved of.

Fear made you a good man.

Time increases his desire.

Our reasoning agrees; our language differs.

He was afterwards made Prætor and Consul.

- Venio, *i*, 4. *a*, *prep. ab.* res, *ei*, 5 *f.* cœlestis, *e.* ad, *prep. ac.* terrestris, *e.*
 Mens, *entis*, 3 *f.* divinus, *a*, *um.* non possum, *potui*, *irr.*
 sum sine, *prep. ab.* ratio, *oris*, 3 *f.*
 Aquila, *æ.* evolo, *-avi*, 1. ex, *prep. ab.* arbor, *oris*, 3 *f.*
 Lex, *egis*, 3 *f.* bonus tollo, *sustuli*, 3. sine, *prep. ab.*
 exceptio, *oris*, 3 *f.* ullus, *a*, *ud.*
 Si, *conj.* præbeo, *ui*, 2. tu durior, *oris*, *adj.* non con-
 tendo, *di*, 3. adversus, *prep. ac.* tu.
 Crassus, *i*, 2 *m.* sum in, *prep. ab.* lectus, *i*, 2 *m.* et
 Sulpitius, *i*, 2 *m.* sedeo, *i*, 2. apud, *prep. ac.* ille.
 Expecto, *avi*. ad, *prep. ac.* mare, *is*, 3 *n.* infra, *prep.*
ac. oppidum, *i*, 2 *n.*
 Servus, *i*, 2 *m.* sum penes, *prep. ac.* accusator, *oris*, 3 *m.*
 Ut, *conj.* educo, *uxi*, 3. exercitus, *us*, 4 *m.* citra, *prep.*
ac. flumen, *inis*, 3 *n.* Rubicon, *oris*, 3.
 Non possum, *potui*, *irr.* facio, *eci*, 3. castra, *orum*, 2 *n.*
plur. propter, *prep. ac.* tempus, *oris*, 3 *n.* annus, *i*,
 et animus, *i*, 2 *m.* miles, *itis*, 3 *m.*
 Eo, *ivi*, 4. Brundisium, *i*, 2 *n.* versus, *prep. ac.* ad,
prep. ac. Cæsar, *atis*, 3 *m.*
 Voluntas, *atis*. tuus erga, *prep. ac.* ego et meus, erga
 tu sum par, *hic, hæc, et hoc.*
 Nemo possum, sum beatus sine, *prep. ab.* Virtus,
utis, 3 *f.*

LIBERTAS populus Romanus ago, *egi*, 3.
 Quis tyrannus veto, *ui*, 1. lugeo, 2. miser.
 Is plerumque, *adv.* contingo, 3.
 Si vero volo iudico, 1. vere.
 Voluntas civis sum diversus.
 Animal, *alis*, 3 *n.* omnis diligo sui ipse.
 Divorcium Mucia vehementer probō.
 Timor facio tu bonus.
 Dies augeo, 2. desiderium is.
 Ratio noster consentio, 4. oratio pugno.
 Postea, sio Prætor et Consul.

No one interrupts me ; all respect me.

The dignity, the honour of Cæsar is at stake.

The remembrance of slavery will make liberty more pleasant.

The question drops.

A dispute about words disturbs men.

He that is poor, if he is a good man, although he cannot return a favour, certainly can acknowledge it.

What the cause might have been, I shall see hereafter.

Time itself brings me comfort.

The greatness of his genius wanted not the instruction of practice.

*Dignior est Persona prima, quam secunda aut tertia ;
secunda item dignior quam tertia.*

I and my dearest Cicero are well.

Copulatum per Conjugationem et, nec, neque, &c. et cum pro et acceptum est pluralis Numeri, ac proinde Verbum aut Adjectivum, aut Relativum, exigis plurale. Quod quidem Verbum, aut Adjectivum, aut Relativum, Genere et Persona, cum digniore Nomina-tivo sive Substantivo quadrabit.

Both I and Balbus lifted up our hands.

Fortitude and wisdom scarcely seem separable.

Habit and reason have made you more patient and gentle. Pomponius, and Sextius, and Piso have as yet kept me at Thessalonica.

The great grandfather, and the grandfather were Prætors.

Non semper vox causa is est Verbo Nominativus, sed aliquando Verbum infinitum.

To dissemble is unlawful.

To do wrong is never useful, because it is disgraceful.

Aliquando Oratio.

To betray our country is a sin.

To separate the mind from the body, is nothing else than to learn to die.

To be entirely unacquainted with our own Poets is a mark of the most indolent sloth, or the most fastidious delicacy.

Nemo interpello, 1. omnis diligo ego.

Dignitas honor Cæsar ago.

Recordatio servitus facio libertas jucundus.

Quæstio cado, 3.

Controversia verbum torqueo, 2. homo.

Ille inops, *opis*, *adj.* si sum bonus vir, etiam si non
possum refero gratia, certe possum habeo.

Quis causa sum video mox.

Ætas, *atis*, 3 *f.* ipse affero ego solatium.

Magnitudo, *inis*, 3 *f.* ingenium non desidero disciplina
ulus, *us*, 4 *m.*

Ego et suavis Cicero valeo.

Et ego et Balbus tollo, *fustulli*, 3. manus.

Fortitudo et sapientia vix videor possum sejungo.

Consuetudo et ratio facio tu patiens lenisque.

Pomponius et Sextius et Piso adhuc retineo ego Thessa-
lonica.

Proavus, et avus, sum prætor, *oris*, 3 *m.*

Diffimulo non licet.

Pecco nunquam sum utilis, quia semper sum turpis.

Prodo, *didi*, 3. patria sum peccatum.

Secerno, *secrevi*, 3. animus, *a.* corpus nequidquam,
adv. alius sum quam disco, 3. emorior, 3.

Sum omnis rudis in noster poeta, aut sum iners regnitia,
aut fastidium delicatus.

To think well and to act rightly, is sufficient for a comfortable and happy life.

The highest law is the highest injury, has become a trite proverb in common discourse.

Aliquando Adverbium, cum Genitivo.

Part of these were illustrious in battle.

Part of them had great sums of money collected together.

Verba infiniti modi pro Nominativo Accusativum ante se statuant.

Do you think * that such excellent men did such things without reason?

All that ancient philosophy thought that a happy life was placed in virtue alone.

It is useful to the state, that noblemen should be worthy of their ancestors.

I think it not improper that I should write to you what I think upon that affair.

I desire that you would understand this.

You deny that I dare say what I think.

We think that you can very easily explain that.

Do you think that I am so mad?

You know, Piso, that I think the very same thing.

I suppose that you had rather experience our silence.

It is evident that man is composed of body and mind.

It is innate to all, and as it were engraven on the mind, that there are Gods.

We should remember that justice should be observed towards the lowest persons.

Is it not shameful that philosophers should doubt of those things which even rusticks do not doubt of?

Varie resolvitur potest hic Modus, nempe per quod, ut, ne, quin, pro varia precedentis Verbi, Significatione, et Structura.

I neither ask, nor advise you to return home.

I was wondering what was the reason that you had omitted sending me a letter.

I desire you to answer me.

* Observe that there is no Latin word for *that*, but that the Noun following is to be made the Accusative Case, and the Verb the Infinitive Mood.

Bene sentis recteque facio, sum satis ad bene beateque vivo.

Summus jus summus injuria pro jam tritus proverbium sermo.

Partim, *adv.* is sum illustis in acis, *vi.*

Pars is habeo magnus pecunia collatus.

Tu censeo, 2. tam egregius homo gero, *essi*, 3. res, *ei*, 5. tantus sine, *prep. ab.* causa.

Omnis ille antiquus philosophia sentio, *fi*, 4. vita beatus p. no in-virtus unus.

Utilis sum res publica, nobilis homo sum dignus majores, 3 *pl.* suus.

Non puto sum alienus ego scribo, 3. ad tu quis, *re*, *id.* sentio, *fi*, 4. de res is.

Volo tu intelligo, 3. hic.

Nego, 1. ego audeo, 2. qui sentio dico.

Censeo, *ui*, 3. tu facillime, *adv.* possum explano, *avi*, is.

Censeo ego adèone, *adv.* deliro, *avi*, 1.

Scio, *ivi*. Piso, *onis*, 3 *m.* ego sentio iste idem.

Arbitror, 1. tu malo, *malui*. experior, 4 *dep.* taciturnitas noster.

Sum perspicuus homo consto, *stiti*, 1. e corpus et animus.

Omnis innatus sum, et in animas quasi insculptus, Deus sum.

Memini justitia sum servandus et adversus infirmus.

Nonne sum turpis philosophus dubito hic, qui ne rusticus quidem dubito.

Nec hortor nec rogo ut redeo domus.

Miror, 1 *dep.* qui sum quod tu intermitto, *isi*, 3. mitto literæ ego.

Volo, *ui*, ut respondeo ego.

It was agreed between us to finish our afternoon's walk in the academy.

Ulysses is reported to have refused immortality to see Ithaca.

Every virtue attracts us to itself, and makes us love those in whom it appears to be fixt.

Nothing can be more mad than those, who in a free state act so as to be feared.

Impersonalia præcedentem Nominativum rarius expressum habent.

It is certainly Piso, as you say.

We may well wonder how many kinds of herbs are treated of by Physicians.

It is just to say the same things of Pausanias, and Lyfander.

It happened very unluckily that you never saw him.

It is evident to me that he could not bear my reproaches.

The next day they chose that we should give our opinions in few words.

Adjectivum cum Substantivo concordat Genere, Numero, et Casu.

I received several letters from you, all of them wrote with great care.

The best laws will be taken away by this law, without any exception.

I will now add a few words to the rest of your discourse.

We desire to find the truth, without any contention.

Right reason invites those who are in their senses, to justice, equity, fidelity.

There remains one kind of censurers.

Death is shameful in flight, glorious in victory.

Dignius est masculinum Genus quam femininum aut neutrum; dignius item femininum quam neutram; ac cum Substantiva Res inanimatas significant adjectivum, aut relativum usitatus in neutro genere ponitur.

Many sons and daughters placed Metellus on the funeral pile.

He made his intentions and his endeavours clear to every one.

Constituo, 3. inter ego ut conficio, *eci*, 3. ambulatio, *onis*, 3 *f.* post meridianus in academia.

Ulysses dico repudio, *avi*, 1. immortalitas ut video Ithaca, *æ*, 1 *f.*

Omnis virtus alius ego ad fui, que facio ut diligo in qui ipse videor in-sum.

Nihil possum sum demens hic, qui in liber civitas ita fui instruo ut metuor.

Sum plane, *adv.* Piseo ut dico.

Licet miror qui genus herba animadverto a medicus.

Licet dico, *ixi*, 3. idem de Pausanias, *æ*, *m.* que Lysander, *dri*, 2 *m.*

Accidit per incommode quodnunquam video is.

Constat ego non fero meus contumelia.

Postridii placuit ut dico sententia breviter.

Accipio, *epi*, 3. multus epistola tu, omnis scriptus, *a*, *um*, *part.* diligenter, *adv.*

Lex, *egis*, 3 *f.* bonus tollo hic lex, sine exceptio ullus.

Nunc dico pauci, *adj. plur.* ad reliquos oratio tuus.

Volo invenio verus, *a*, *um*, sine ullus contentio, *onis*, 3 *f.*

Ratio verus invito, *avi*, 1. bene, *adv.* sanus ad justitia equitas fides.

Resto, *stiti*, 1. unus genus, *eris*, 3 *n.* reprehensor, *oris*, 3 *m.*

Mors, *ortis*, 3 *f.* sum fœdus in fuga, gloriosus in victoria.

Multus filius et filia impono, *sui*, 2. Metellus, *i*, 2 *m.* in, *prep. ac.* rogus.

Facio concilium suus et conatus, 4 *m.* perspicuus omnis.

*Ad eundem modum participia et pronomina substantivis
annectuntur.*

In a State the rights of war are most carefully to be observed.

No forgetfulness will ever blot out my remembrance of your favours to me.

All your hopes are in him.

Virtue is the same in man, as in God.

I understood your conversation and Pompey's from your letters.

Prudence is not to be expected from a man who is never sober.

That God who commands within us, forbids us to depart hence without his leave.

He had things engraven on his mind.

What then is this probability of your's?

Is that our fault?

*Relativum cum antecedente concordat genere, numero, et
persona.*

There will be a great dispute amongst those who shall be born, as there has been amongst us.

The careful husbandman plants trees of which he will never see the fruits.

I have read your letter, in which I perceive your singular affection for me.

I have received a letter from Dolabella, of which I have sent you a copy.

I proceed now to the pleasures of husbandmen, with which I am wonderfully delighted.

*Nec unica vox solum, sed interdum etiam oratio ponitur
pro antecedente.*

What is so natural as for old men to die, which happens to young ones also?

*Relativum inter duo Antecedentia diversorum Generum,
collocatum nunc cum priore, nunc cum posteriore convenit.*

Consider this animal which we call man.

Of so many different kinds, there is no animal but man, which has any knowledge of God.

In Res-publica jus belli sum maxime conservandus.

Nullus unquam oblivio, *onis*, 3 *f.* deleo, *evi*, 2. memoria meus meritum tuus erga ego.

Spes, *ei*, 5 *f.* omnis tuus sum in hic.

Virtus sum idem in homo ac Deus.

Cognosco, *ovi*, 3. sermo tuus et Pompeius, ex literæ tuus.

Prudentia non sum postulandus, *part.* ab homo nunquam sobrius, *a*, *um*.

Deus ille qui dominor in ego veto, *ui*, 1. ego demigro, 1. hinc injussus, *us*, 4 *m.* suus.

Ille habeo res scribo, in, *prep. ab.* animus suus.

Quis sum igitur isthic probabilis vester?

Num sum notter culpa?

Sum dissentio, *onis*, 3 *f.* magnus inter is, qui nascor, *atus sum*, 3. sicut, *conj.* sum inter ego.

Agricola, *a*, 1 *m.* diligens, sero, *sevi*, 3. arbor, *bris*, 3 *f.* qui ipse nunquam aspicio, 3. bacca, *a*, 2 *f.*

Lego literæ tuus, in qui recognosco, *ovi*, 3. amor mirificus tuus in ego.

Accipio, *ept*, 3. literæ a Dolabella, qui mitto exemplum tu.

Venio, 4. nunc ad voluptas agricola, qui ego incredibiliter delector.

Quis sum tam secundum, *prep. ac.* natura quam, *conj.* senis, *is*, 3. emorior, 3 *dep.* qui idem contingo, 3. adolescens.

Video hic animal, *alis*, 3 *n.* quem voco homo.

Ex tot genus varius, nullus sum animal præter homo, qui habeo notitia aliquis Deus.

*Quoties nullus Nominativus interseritur inter relativum,
et Verbum, Relativum erit Verbo Nominativus.*

I will write to you when I shall see Cæsar, who will be here in two days.

How can it be imagined that there is any animal which hates itself.

How can that man praise temperance who places his chief good in pleasures.

Whoever has been found that blamed my Consulship except Clodius.

He who is called generous, pursues his duty, not his profit.

They collect many things which are said in those books. Those things are desired which are according to our nature.

All persons naturally follow those things which seem good, and avoid the contrary.

They supposed that the man who was eminent for wisdom, had been a scholar of Pythagoras.

He who does not fear death, has procured for himself a great security, a happy life.

Dicaearchus has wrote three books which are called Lesbiacs.

He discerned those things which were true.

The desires which arise from nature are easily satisfied without any harm.

There are many things which harass and trouble me.

I speak of those also who are not in the number of the enemy.

There you will collect what belongs to this subject.

The ground which has rested many years, usually produces very plentiful crops.

I do not indeed now dispute what may be most convenient.

Now let us see what is wont to be advanced on the other side of the question.

I will omit these things; I will reply to those which affect me more.

They who desire to sell, will not find buyers.

Scribo ad te cum video Cæsar, qui a sum biduum.

Qui, *adv.* possum cogito sum aliquis, animal qui sui odi.

Quomodo is possum laudo temperantia, qui pono summus bonus in voluptas.

Quis invenio, qui vitupero meus consulatus præter Clodius.

Qui liberalis dico, sequor, 3. officium non fructus, *us, 4 m.*

Colligo multus qui dico in hic liber.

Is appeto, 3. qui sum secundum, *prep. ac. natura.*

Omnis natura sequor is qui bonus videor, que fugio contrarius.

Credo is qui excello, 3. sapientia sum auditor, *oris, 3 m. Pythagoras, æ.*

Qui non timeo, 2. mors, *tis*, comparo, 1. presidium magnus fui, ad vita beatus.

Dicæarchus, *i, 2 m.* scribo, 3. tres liber qui vocor Lesbicus, *a, um.*

Cerno, *crevi*, 3. qui sum verus.

Cupiditas, *atis*, 3 *f.* qui proficiscor, *profectus sum*, 3 *dep.* a natura facile expleo, 2. sine injuria.

Multus sum qui sollicito que ango, *auxi*, 3. ego.

Ego dico etiam de is qui non sum in numerus hostis.

Illinc assumo, 3. qui pertineo, 2. ad hic locus.

Ager qui quiesco, *exi*, 3. annus multus, soleo, *itus, sum*, 2. efferro, *erre.* fruges, *um*, 3 *f. pl.* uberior, *us, oris, adj.*

Ego ne jam quidem disputo qui sum expeditus, *a, um, adj.*

Nunc video is qui soleo disputor, *atus sum*, 1 *pass.* contra.

Omitto, 3. hic, respondeo, 2. ad ille qui magis moveo, *i, 2. ego.*

Qui cupio vendo, 3. non reperio, 4. emptor, *oris*, 3 *m.*

At si Nominativus Relativo et Verbo interponatur, relativum regitur a verbo, aut ab alia dictione, quæ cum Verbo in Oratione locatur.

I will send you the orations, both those you desire, and some more also.

There is now no nation which we may fear.

Let us begin from that which I first laid down.

The Egyptians consecrated no animal, but for some advantage which they received from it.

It is ridiculous to seek after what we cannot attain.

That reasoning which you defend, the maxims which you have learnt, entirely overthrow friendship.

They are happy whom no fears affright.

We are not those to whom nothing appears to be true.

There are many things probable, by which the life of a wise man is regulated.

I see nothing else which we may be able to do.

I will explain those things which you desire, as well as I can.

He obeys the law which he does not approve of.

He underwent many things besides, which necessity obliged him to bear.

I now return to those things which you directed me.

You will perceive by the same books, both what I did and what I said.

I expected the arrival of Menander whom I sent to you, with the utmost impatience.

I have nothing further which I can write to you.

Where then are those whom you call miserable, or what place do they inhabit?

Why am I compelled to find fault with the senate, whom I have always commended?

Rabinus was amongst those, whom he had been most mad if he had opposed, most base if he had deserted.

When I say all, I except those whom no one thinks worthy of being citizens.

All the reasons which you mention, are both most just, and most worthy of your authority and dignity.

I have received your letter, in which you advise me to come to Brundisium very soon.

The consuls came to that army which I had in Apulia.

Mitto oratiuncula, et qui postulo, 1. et plus etiam.

Jam sum natio nullus qui pertimesco, 2.

Ordior, 4 *dep.* ab is qui primum pono, 3.

Ægyptius, *a. um.* consecro, 1. nullus bellua, nisi ob aliquis utilitas qui capio exis.

Sum ridiculus quæro is qui non possum habeo.

Ratio ite qui defendo, 3. præceptum qui discio funditus, *adv.* evertō, 3. amicitia.

Ille sum beatus qui timor nullus terreo, 2.

Non sum is qui nihil videor, 2. sum verus, *a. um.*

Sum multus probabilis, qui vita sapiens rego, 3.

Video nihil alius qui possum facio, 3.

Explico, 1. is qui volo ut possum.

Servo, 1. lex qui non probō, 1.

Persevero multus præterea, *adv.* qui necessitas cogo, *coegi*, 3. fero.

Nunc redeo, 4. ad is qui mando, 1. ego.

Perspicio, *exi*, 3. ex is liber, et qui gero, *essi*, 3. et qui dico.

Expecto, 1. adventus, *ut*, 4 *m.* Menander, *dri.* qui mitto, 3. ad tu cura summus.

Non habeo prætera qui scribo ad tu.

Ubi, *adv.* igitur, *adv.* sum ille qui dico miser, aut qui locus incolō, 1.

Cur cogor, 3. reprehendo, 3. senatus qui semper laudo.

Rabinus sum cum is qui amentissimus sum si oppugno, 1. turpissimus si relinquo, 3.

Cum dico omnis, excipio, 3. is qui nemo puto dignus civitas, *atq.*, 3.

Omnis causa qui commemorō, 1. sum justus et dignus, tuus autoritas et dignitas.

Accipio, 3. literæ tuas, qui hortor, 1 *dep.* ego ut venio.

Brundisium celerius, *adv.*

Consul venio ad is exercitus qui habeo in Apulia.

*Quum duo Substantiva diversæ significationis concurrunt,
tum posterius in Genitivo ponitur.*

Great is the power of conscience.

There was a dispute of one day upon that one subject.

I know not what the opinion of the people is of me.

The proof of eloquence is the approbation of the audience.

It is indeed a fault to dread the dissolution of our nature so strongly.

The privation of every pain is rightly called pleasure.

The whole life of philosophers is a meditation on death.

The body is indeed as it were a vessel, or a certain receptacle of the soul.

You seem to me to follow the opinion of Epicharmus.

Virtue is the perfection of reason.

Great is the force of custom.

Fear is a bad security of long life.

A sudden storm at sea frightens sailors more than one that had been foreseen.

I have sent you the commentary of my consulship wrote in Greek.

I think that pain is the greatest of evils.

This is the custom of mathematicians, not of philosophers.

That part of your letter was by no means necessary.

My speech alienated the affection of Pompey from me.

Our age has seen many very famous victories of the greatest commanders.

The life of man is particularly harassed by their ignorance of things good and evil.

Antonius sent me a copy of Cæsar's letter.

Let us consider that the bodies of brave men are mortal, but that their living souls, and the glory of virtue are immortal.

You see the affair, and the whole of the business.

I dread the crime of ingratitude.

The weakness of the body hindered not the vigour of the mind.

Here we killed a great number of the enemy.

Will you mention your consulship?

The life of all persons depends on the life of you alone.

Magnus sum vis conscientia.

Sum disputatio dies unus de hic unus res.

Nescio, 4. qui sum opinio populus de ego.

Effectus, *us*, 4 *m.* eloquentia sum approbatio, *onis*, 3 *f.* audiens, *part.*

Sum quidem in *prep. ab.* vitium perhorresco, 3. dissolutio natura tam valde.

Privatio omnis dolor recte nominor, 1. voluptas.

Vita totus philosophus sum commentatio mors.

Corpus sum quidem quasi vas, et aliquis receptaculum animus.

Videor ego sequor, 3 *dep.* sententia Epicharmus.

Virtus sum perfectio ratio.

Magnus sum vis consuetudo.

Metus, *us*, 4 *m.* sum malus custos diuturnitas.

Subitus tempestas mare terreo, 3. navigans, *antis*, *part.* vehementius quam ante provisus, *a*, *um*, *part.*

Mitto ad tu commentarium consulatus, *us*, 4. meus compositus, *a*, *um*, *part.* Græce, *adv.*

Existimo, 1. dolor magnus malum omnis.

Iste sum mos, *oris*, 3 *m.* mathematicus non philosophus.

Ille pars epistola tuus sum minime necessarius.

Oratio meus alieno, 1. voluntas Pompeius a ego.

Ætas noster video victoria multus clarus imperator summus.

Vita homo maxime, *adv.* vexo, 1. ignoratio res bonus et malus.

Antonius mitto, 3. ad ego exemplum literæ Cæsar ad sui.

Cogito, 1. corpus vir fortis sum mortalis, vero, *adv.* motus, *is*, 4 *m.* animus, *i*, 2 *m.* et gloria virtus sum immortalis.

Video res, et summa negotium.

Horreo crimen animus ingratus.

Infirmetas corpus non impedio, 4. vis animus.

Hic cædo, *cæcidi*, 3. magnus numerus hostis.

Tu facio mentio consulatus tuus?

Vita omnis pendeo, 2. ex vita tu unus.

The wisest men saw the reason of the action.
 He turned his brother out of possession of his farm.
 I have admired Pompey's virtue and greatness of mind.

The attack of Saguntum was the origin of the Punic war.

Right reason will have more influence over me, than the opinion of the common people.

Thales the Milesian said, that water was the first principle of all things.

We pursue health, strength, freedom from pain, on their own account.

We were discoursing of the nature of the Gods.

For what nation is there, or race of men, which has not, even without learning, some præconception of the Gods?

It is the duty of justice not to injure mankind, of modesty not to offend them.

You only assume the name of virtue, you are ignorant what power it really has.

Prinde hic Genitivus sepiissime in Adjectivum possessivum mutatur.

The sentiment indeed of a king, and worthy the family of Æacus.

After being received with the magnificence of a king, we continued our discourse till late at night.

Frugality is the virtue of a private man, not of a king.

A consul is wanting who can check the fury of the tribunes by his eloquence.

I assume to myself a father's authority and severity.

Est etiam ubi in Dativum vertitur.

I think Fibrenus is the name of that other river.

There is a likeness of man to God.

He has been found an enemy to nature and humanity.

Excipiuntur quæ in eodem casu per appositionem connectuntur.

Otho, a brave man, my friend, restored dignity to the equestrian order.

We have sent a consul, a very brave man, with an army.

Homo sapiens video ratio factum.

Dejicio, *eci*, 3. frater suus de possessio, *onis*, 3 *f.* fundum.

Admiror virtus Pompeius, & magnitudo animus.

Oppugnatio, *onis*, 3 *f.* Saguntum, *i*, 2 *n.* sum causa bellum Punicus, *a*, *um.* secundus.

Verus, *a*, *um.* ratio plus valeo apud, *prep.* ac. ego quam opinio vulgus.

Thales, *is*, 3. Milesius, *a*, *um.* dico aqua sum initium omnis.

Expeto, 3. valetudo, vis, vacuitas dolor propter, *prep.* ac. fui.

Agō, 3. de natura Deus.

Quis enim sum gens aut qui genus, *eno*, 3 *n.* homo, qui non habeo sine doctrina anticipatio, *onis*, 3 *f.* quidam Deus?

Sum pars justitia non violo homo, verecundia non offendo.

Tantum usurpo nomen virtus ignoro, quis ipse valeo.

Regalis sanè sententia, et dignus genus Æacides, *arum.*

Post acceptus regius apparatus, produco sermo in *cum* ac. multus nox.

Frugalitas est virtus privatus, non regius.

Consul quæror qui comprimo, *essi*, 3. furor tribunicius, *a*, *um.* dico.

Suscipio ego patrius, *a*, *um.* autoritas et severitas.

Opinor Fibrenus, *i*, 2. nomen ille alter flumen, *inis*, 3 *n.*

Sum similitudo homo Deus.

Invenio inimicus natura et humanitas.

Orho, vir fortis, meus necessarius, restituo dignitas ordo, 3 *n.* equestris, *e.*

Mitto consul, vir fortissimus, cum exercitus.

Philosophy the mother of all the arts, is the invention of the Gods.

Let us consider nothing evil which is appointed either by the immortal Gods, or by nature, the parent of all.

What shall I say to my children, who regard you as another parent?

We have the consul's friends and Furnius, the tribune of the people, on our side.

How often have you endeavoured to kill me when I was consul elect? How often when consul?

Cato calls Murena a dancer.

Philosophers, the teachers of virtue have been found, who say that pain is the completion of evil.

Brutus, the noble founder of your family, freed his country.

The philosophers call all disturbances of the mind diseases.

There is one resource, study and reading, which we have always enjoyed.

Your letters have made me a compleat general.

Adjectivum in Neutro Genere absolute, hoc est absque Substantivo positum, aliquando Genitivum postulat.

I wish I had leisure enough to have it in my power to recite the decree of the Smyrneans.

In the greatest misfortunes I seem to have acquired thus much good.

It is most equitable that you bring here no prejudices.

There is much mischief in example.

Neither did I believe it; but certainly there was some such report.

I will inform you when I shall have any news.

Glory contains more trouble than pleasure.

Laus et vituperium rei variis modis effertur, ac frequentius in Ablativo vel Genitivo.

The Consul himself a Man of a little and mean mind.

They are endowed with the best disposition, the greatest wisdom, the most perfect harmony.

Men of the lowest fortunes are delighted with history.

It is the mark of an ingenuous mind to be willing to owe more to him, to whom you owe much.

Philosophia mater omnis ars, sum inventum, *i, 2 n.*
Deus.

Duco nihil in malum, *i, 2 n.* qui sum constitutus, *a, um.* vel a Dii immortalis, vel a natura, parens omnis.

Quis respondeo, liberi, *orum, 2 m.* p. meus, qui puto tu parens alter?

Habeo consul amicus et Furnius, *i, 2 m.* tribunus plebs noster.

Quoties tu volo interficio, *3.* ego designatus quoties consul?

Cato appello Murena saltator,
Philosophus, magister virtus, invenio, *4.* qui dico dolor summum, *i, 2 n.* malum, *i, 2 n.*

Brutus præclarus auctor nobilitas tuus, libero patria.

Philosophus appello perturbatio omnis animus morbus.

Sum unus perfugium doctrina et literæ, qui semper utor, *3 dep.*

Literæ tuus reddo ego dux summus.

Volo habeo tantus otium, ut possum recito, *1.* ipsephisma, *atis, 3 n.* Smyrnæus, *a, um.*

Malum magnus videor assequor, *3 dep.* hic tantus bonum.

Sum equus ut assero ne quis præjudicatus.

Sum multus malum, *i, 2 n.* in exemplum, *i, 2 n.*

Neque credo, sed certe sum aliquis sermo, *onis, 3.*

Narro, *1.* cum habeo aliquis novus, *a, um.*

Gloria habeo plus molestia quam voluptas.

Consul ipse, parvus animus et pravus.

Sum optimus animus summus consilium, singularis concordia.

Homo infimus fortuna delector, *1.* historia.

Sum animus ingenuus volo debeo plurimus is, qui debeo multus.

Oppianicus himself was of a cruel and severe disposition.

Amyntas is the chief person of that city in family, rank, esteem, fortune.

Turranius, a man of the highest virtue and integrity, was of the same opinion.

He possesses a certain incredible strength of mind.

Opus et Usus Ablativum exigunt.

Magistrates are necessary, without whose prudence and diligence the state could not exist.

We want you to come early to us.

There is need of your attention, influence, and prudence.

There is no occasion for a long speech.

The next thing is, that we should enquire whether there be any occasion for a fleet or no.

There is no occasion for disputes.

What occasion then have you for our assistance?

I want a disposition that won't oppose me.

What occasion was there for letters of that sort which you sent to him.

Where the proofs of facts are at hand, there is no occasion for words.

Adj. Diva, quæ desiderium, notitiam, memoriam, curam, sinceram, potentiam, innocentiam, parsimoniam, atque in controversia significent, Genitivum adiscunt.

She desired that others should be ignorant of her misfortune.

If you are desirous of glory, I think you may seek for other honours.

He denied that he was ever desirous of a triumph.

The latest posterity will ever remember this affair.

Do not think me unmindful of your commands.

Truly I did not know that you were so skillful in military affairs.

The Greeks are more desirous of disputing than of the truth.

At that time I knew Hortensius was very fond of you. Ye have always been desirous of glory, and greedy after praise, beyond other nations.

I never was so long ignorant of my own affairs.

Oppianicus ipse sum immanis que acerbus natura.

Amyntas sum princeps is civitas, genus, honor, existimatio, fortuna.

Turranus, homo summus integritas atque innocentia, sum in idem sententia.

Sum quidam incredibilis robor animus.

Sum opus, *eris*, 3 *n.* magistratus, *us*, 4 *m.* sine qui prudentia et diligentia civitas non possum sum.

Sum opus ego adventus, 4. tuus maturus.

Sum opus tuus assiduitas, prudentia, gratia.

Nihil opus sum oratio longus.

Proximus sum ut quaero sum opus classis necne

Nihil sum opus lis, *litis*, 3 *f.*

Quis opus sum ergo tu opera noster?

Opus sum ego animus non repugnans.

Quis opus sum ejusmodi Literæ, qui mitto ad is.

Ubi testimonium res adsum non opus sum Verbum,

Cupio cæterus sum igharus suus malum.

Si sum cupidus gloria, censeo quaero alius ornamentum.

Nego fui unquam sum cupidus triumphus.

Posteritas omnis seculum nunquam sum immemor hic res.

Nè puto ego immemor mandatum tuum.

Plane nescio, 4. tu tam peritus sum res militaris.

Græcus, *a*, *um*. sum cupidus contentio quam, *conj.* veritas.

Is tempus cognosco, *ovi*, 2. Hortensius percupidus tu.

Semper sum appetens gloria, atque avidus, *a*, *um*. laus, præter, *prep. ac.* cæterus gens, 3 *f.*

Nunquam sum tam diu ignarus res meus.

Do I seem to you so forgetful of my own firmness, so unmindful of my own actions?

They were not so mindful of my merit, as they were enemies of my glory.

It is agreed upon, that there is no one more skilful in the law than you.

Ælius was learnedly skilful in antiquities and the old writers.

He was a wise man, and skilful in many things.

All men hate him who is unmindful of a favour.

Adjectiva verbalia in ax, etiam in Genitivum feruntur.

Nature has given man a mind capable of every virtue.

Nomina partitiva, aut partitive posita, hoc est quæ per de, e, ex, inter et ante exponuntur, cujusmodi sunt interrogativa quædam, et certa numeralia, item comparativa et superlativa, Genitivo, a quo et genus plerumque mutuuntur, gaudent.

There is no one of any nation who cannot attain to virtue, having procured a guide.

Who of them all was more learned than Aristotle?

None of the beasts is more prudent than the elephant.

As soon as there shall be any thing certain, I will write to you.

Who of the Greek Rhetoricians ever drew any thing from Thucydides.

Usurpantur autem et cum his Præpositionibus e, de, ex, inter, ante.

I ceased to be offended, and made myself one of those who came to the waters.

Who of the college was present?

He was made tribune of the people first amongst the most noble men.

The Peripatetics first of all the Philosophers taught these things.

He was made tribune of the people first amongst the most honourable men.

With what diligence will he arrange the materials he has collected, since this was the record of the three things.

One of the two must necessarily take place.

Adeone videor tu oblitus constantia meus, adeone immemor res gestus meus.

Non tam memor sum virtus meus, quam inimicus laus,
dis, 3 f.

Consto nemo sum peritus jus, *uris, 3 n. tu.*

Ælius sum literæ, *adv.* peritus antiquitas, *alis, 3 f.*
et vetus scriptor.

Sum sapiens homo, ac peritus multus res.
Omnis odi immemor beneficium.

Natura do, *dedi, 1.* homo mens capax virtus omnis.

Nec sum quisquam ullus gens qui non possum pervenio, *4. ad* virtus nactus, *part. dux.*

Quis omnis (sum) doctus Aristoteles?

Nullus bellua sum prudens elephantaus.

Simul sum quis certus scribo ad tu.

Quis Græcus Rhetor, unquam dæco quisquam a Thucydides.

Desisto, *desisti, 3.* stomachor, *1.* et facio, *3.* ego unus
ex is, qui venio, *4. ad* aqua.

Quis de collegium adsum?

Fio tribunus plebs primus inter homo nobilis.

Peripateticus primus ex omnis Philotophus hic doceo.

Fio tribunus plebs primus inter homo honorabilis.

Qui diligentia colloco qui invenio quoniam is sum
secundus de tres.

Alter duo sum necesse.

In alio tamen sensu Ablativum cum Præpositione.

It is the third year from his death.

That was the second of the three.

The Peripatetics, first of all Philosophers, taught these things.

Interrogativum et jus Redditivum ejusdem Casus et Temporis erunt.

Who then was present? He says, the brother of my wife.

What relation is he to you? My brother.

Comparativa regunt Ablativum qui exponitur per quam, vel ac, aut atque.

Who was ever more knowing than this man?

What is bolder than rashness?

Those things which I have said are clearer than the sun itself.

What is there more desirable than wisdom?

Nothing is more commendable, nothing more worthy of a great and illustrious man, than mildness and clemency.

A shameful flight from death is worse than any death.

What is more disgraceful than inconstancy, levity, and fickleness?

Nothing is more pleasing than true glory.

Nothing is more friendly to me than solitude.

My country is much dearer to me than my life.

No place ought to be more pleasing to you than your country.

What is better in man than a sagacious and good mind?

What can we call more wretched than folly?

What is more pleasing than literary ease?

Nothing is more inconstant than the common people, nothing more uncertain than the resolutions of mankind.

Believe me, nothing is more handsome, nothing more beautiful, nothing more lovely than virtue.

There is nothing more pleasing to man than the light of truth.

What is better or more excellent than goodness and beneficence.

I never touched a colder stream than this.

Sum tertius annus a mors ille.

Is secundus sum de tres.

Peripateticus primus ex omnis philosophus hic doceo.

Quis ergo adsum inquit, *verb def.* frater uxor meus.

Quis sum is tu? Frater.

Quis unquam sum sciens hic homo?

Quis sum fortis temeritas?

Is qui dico sum clarus sol, 3 *m.* ipse.

Quis sum optabilis sapientia?

Nihil laudabilis nihil magnus et proclarus vir dignus
placabilitas atque clementia.

Turpis fuga mors sum malus omnis mors.

Quis sum turpis inconstantia, levitas, mobilitas?

Nihil sum dulcis verus gloria.

Nihil sum amicus, *a, um.* ego solitudo.

Patria sum multo, *adv.* carus ego vita meus.

Nullus locus debet sum dulcis tu patria.

Quis sum bonus in homo sagax et bonus mens?

Quis possum dico miser stultitia?

Quis sum dulcis otium literatus?

Nihil sum incertus vulgus; nihil obscurus voluntas
homo.

Credo ego, nihil formosus, nihil pulcher, nihil ama-
bilis virtus.

Nihil sum homo dulcis lux veritas.

Quis sum bonus, aut quis prestans bonitas et bene-
ficentia.

Nec attingo, *attigi*, 3. ullus flumen frigidus hic.

Adjectiva quibus commodum, incommodum, similitudo, dissimilitudo, voluptas, odium, æqualitas, aptitudo, fiducia, submissio, propinquitas, facilitas, difficultas, aut relatio, ad aliquid significatur, in Dativum fere transeunt.

I don't see why the son might not have been like the father.

His death was correspondent to his life, spent in the most virtuous and honourable manner.

Indeed I think it necessary for me to philosophise.

You have done what is agreeable to me by sending me Serapion's book.

Your discourse against Epicurus, was pleasing to our friend Balbus.

Anthony is equal to Cataline in wickedness.

The Enemy is at Cyrhestica, which part of Syria adjoins to my province.

Why have you been so familiar with him as to lend him money.

I think nothing difficult to a lover.

I fear lest the name of philosophy may be hateful to some good men.

Men can be very useful to men.

Quædam ex his etiam Genitivo gaudent.

In every disputation we should enquire what is most like the truth.

Ye ought to think he had been like himself in the other parts of his life.

Nor indeed do I understand why Epicurus rather chose to say that the Gods are like men, than that men are like the Gods.

Why do you always defend men unlike yourself?

Why do you not favour those, commend those whom you wish your son to be like?

Communis, alienus, immunis, proprius, peculiaris, contrarius, conscius, et superstes, variis casibus serviunt.

This enquiry is common to all Philosophers.

This evil is common to me with every one.

Our country, which is the common parent of us all, hates and fears you.

Maximus did nothing contrary to his honour.

Non video cur filius non possum sum similis pater.

Is mors sum consentaneus vita actus sanctissime honestissimeque.

Quidem arbitror sum necesse ego philosophor, *ari, 1. dep.*
Facio pergratus ego, quod, *adv.* mitto liber Serapion,
onis, 3 m. ad ego.

Sermo tuus contra, *prep. ac.* Epicurus sum jucundus
Balbus noster.

Antonius sum par scelus Catalina.

Hostis sum in Cyrestica, qui pars Syria proximus sum
provincia meus.

Cur sum tam familiaris hic ut commodo aurum.

Puto nihil difficilis amans, *antis, part.*

Vereor ne nomen philosophia sum invisus quidam vir
bonus.

Homo possum sum maxime utilis homo.

In omnis disputatio quæro quis sum similis verus.

Tu debeo existimo is similis sum sui in cæterus pars
vita.

Nec vero intelligo cur Epicurus malo dico Deus similis
homo, quam homo Deus.

Cur semper defendo dissimilis tu ?

Cur non faveo is laudo is qui volo filius tuus sum similis?

Hic quæstio est communis, *cum Genitivo*, omnis Phi-
losohus.

Hic malum sum communis ego cum, *prep. oronis.*

Patria, qui sum communis parens omnis ego, odi,
verb defective, ac metuo tu.

Maximus facio nihil alienus, *cum ablativo*, suus virtus.

Ignorance of things is inconsistent with the nature of the gods.

You approve of those things which are inconsistent both with the general tranquillity and your own dignity.

This action is peculiar to Cæsar alone.

It is common to all animals to live according to nature.

You do nothing inconsistent with our friendship and the opinion of that worthy man your father, concerning me.

I am conscious to myself that I was never too desirous of life.

It is peculiar to a wise man to do nothing which he may repent of.

Natus, commodus, incommodus, idoneus, utilis, inutilis, vehemens, aptus, ineptus, habilis, promptus, pronus, paratus, proclivis, segnis, piger, velox, opportunus, assuetus, expositus, rudis, interdum etiam Accusativo cum Præpositione adjunguntur.

Scipio seems to me born for the destruction of Carthage.

The necks of oxen are framed for the yoke.

No one ever was more accommodated to every rule of politeness than your great grandfather Cato.

The season is not fit to catch mackarel.

The works of Xenophon are very useful in many respects.

I have seemed to be vehement against others.

His action was fit to move the passions.

He was ready for violence, prepared for sedition, furnished for slaughter.

As one person is very subject to one particular disease, so another person is very much inclined to some particular vices.

I am very lazy in writing letters.

A proper place is chosen for that business.

Verbalia in bilis accepta passive ut et Participia, seu prout Participialia in dus Dativo adjecto gaudent.

I think that nothing is to be acquired by me, either to my honour or glory.

The baseness of them all is to be blamed by me.

Ignoratio res sum alienus natura deus.

Probo is qui sum inimicus et otium communis et dignitas tuus.

Hic res sum proprius Cæsar unus.

Sum communis animal, *alis*, 3 *n.* omnis, vivo, 3. secundum natura.

Facio nihil alienus, *tum ablativo*, necessitudo noster, que judicium pater tuus summus vir de me.

Sum conscius ego, ego nunquam sum nimis cupidus vita.

Sum proprius sapiens facio nihil qui possum pœnitet, *imper.*

Scipio videor ego natus ad interitus, 4 *m.* Carthago.

Cervix, *icis*, 3 *f.* bos, *ovis*, 3. natus sum ad jugum.

Nemo unquam sum commodior, *us*, *adj.* ad omnis ratio humanitas Cato proavus tuus.

Tempestates, *um*, 3 *f. plur.* non sum idoneus ad lacerta captantus.

Liber Xenophon sum perutilis ad res multus.

Ego videor vehemens in alius.

Actio is sum aptus ad animus concitandus.

Sum promptus ad vis, paratus ad seditio, expeditus ad cædes.

Ut alius propensus ad alius morbus, sic alius proclivis ad alius vitium.

Sum pigerrimus ad literæ scribendus.

Locus opportunus sum captus ad is res.

Puto nihil acquirendus ego neque ad honor, neque ad gloria.

Turpitude is omnis sum accusabilis ego.

Pains must be taken to find out the truth.

Nothing is more pleasing to me than your kindness.

I think this ought to be principally provided, and guarded against by the orator.

I think that any cause of greater consequence may be trusted to you.

Although these things were not agreeable to me in undergoing them, yet they will be pleasing in reading them.

Magnitudinis mensura subjicitur Adjectivis in Accusativo interdum, et in Ablativo interdum, et in Genitivo.

They erect a little pillar not higher than three cubits upon the tomb.

Adjectiva quæ ad copiam egestatemne pertinent, interdum Ablativo, interdum et Genitivo gaudent.

What word is there in those letters which is not full of humanity, duty, benevolence?

The souls of brutes are without reason.

Truly we shall be happy when, after having left our bodies, we shall be free both from passion and emulation.

A mind perfectly and absolutely free from uneasiness, makes men happy.

We have not seen a sword out of the scabbard in the city.

His countenance was full of fury, his eyes of wickedness, his discourse of insolence.

All things which have reason, excell those which are without reason.

No part of his life was free from the greatest turpitude.

The house was full of the best imboss plate.

All things honourable are replete with joy.

The haven is very full of ships.

The mind during sleep, is without sensation and cares.

This place was never free from the danger of death.

I perceive that you will be free from all danger.

Vis sum adhibendus veritas.

Nihil amabilis ego officium tuum.

Ego puto hic maxime cavendus et providendus orator.

Ego puto causa ullus major committendus tu.

Eti is non sum optabilis ego in experior, 4 *dep.* tamen
sum jucundus in lego.

Statuo columella non altus tres cubitus, 2 *m.* super
tumultus.

Qui verbum sum in iste literæ non plenus, *cum Genitivo*,
humanitas, officium benevolentia?

Animus bestia sum expers, *cum Genitivo*, ratio.

Profecto sum beatus cum, corpus relictus, *a, um, part.*
sum expers, *cum Genitivo*, et cupiditates, *um, 3 pl. f.*
et emulatio.

Animus perfecte et absolute vacuus, *cum Ablativo*, per-
turbationes, *um, 3 f. pl.* efficio, *eci, 3.* beatus.

Non video gladius vacuus, *cum Ablativo*, vagina in
urbs.

Vultus sum plenus, *cum Genitivo*, furor, oculus scelus,
sermo arrogantia.

Omnis qui habeo ratio, præsto is qui sum expers, *cum*
Genitivo, ratio.

Nullus pars is vita sum expers, *cum Genitivo*, fumus
turpitude.

Domus sum plenus, *cum Genitivo*, optimus cælatus,
part. argentum.

Omnis honestus plenus, *cum Genitivo*, gaudium.

Portus sum plenissimus, *cum Genitivo*, navis.

Animus per somnus, sum vacuus, *cum Ablativo*, sensus,
uum; 4 m. pl. et cura.

Hic locus nusquam sum vacuus, *cum Ablativo*, periculum,
mors.

Video tu fore expers, *cum Genitivo*, omnis periculum.

Adjectiva regunt Ablativum significantem Causam.

The man was ill of a very bad complaint.
Red with the blood of Roman Citizens, he thought of
nothing but the ruin of the state.

Forma vel Modus rei adjicitur Nominibus in Ablativo.

He is weak in all his limbs.

*Adjectiva proprietatem vel passionem corporis et animi
denotantia regunt Ablativum vel Accusativum sedis
aut loci cui inest affectio.*

He is sick with a bad head.

*Dignus, indignus, præditus, captus, contentus, fretus,
externis auferendi Casum, adjectum volunt.*

Philosophy is content with few judges.

He is content with our money.

Philippus, a man most worthy of his father, grand-
father, and ancestors, did the same thing.

Those by whom you was declared consul, did not think
you worthy of the light.

He has as yet suffered no punishment worthy of his
crime.

He says that natural riches are easily procured, because
nature might be content with a little.

He rested content with that victory.

I see nothing in this Sulla deserving hatred, many
things worthy of compassion.

Is there nothing in these things which we may judge
worthy of an ingenuous mind?

I think this shameful, and unworthy of me.

He was a young man possessed of the best accomplish-
ments.

He was a wise man, and endued with a certain lofty
mind.

I did not attempt to move the compassion of others,
before I was caught myself.

Relying on your discernment, I say less than the cause
requires.

Dignus indignus et extorris etiam Genitivum vendicant.

Give that attention and care which is most worthy of
your virtue.

Homo sum æger gravis morbus.
Cruentus sanguis Romanus civis, cogito nihil nisi de
perniciis res-publica.

Sum debilis omnis membrum.

Sum debilis infirmus caput.

Philosophia sum contentus paucus judex.
Sum contentus noster pecunia.
Philippus, vir dignus, pater, avus, majores, facio idem.

Is a qui dico consul, non puto tu dignus lux.

Adhuc suscipio, *epi*, 2. pœna nullus dignus crimen.

Dico naturalis divitiæ, *arum*, 1 *f. pl.* sum parabolis, *e.*
quod natura sum contentus parvus.

Quiesco contentus is victoria.

Video nihil in hic Sulla dignus odium, multus dignus
misericordia.

Nihil sum in hic res qui dūco sum dignus mens liber?
a, um.

Puto hic turpis et indignus ego.

Sum adolescens præditus bonus ars.

Sum homo sapiens, et præditus quidem altus mens.

Non conor, *atus sum, dep.* commoveo misericordia
alius, priusquam ipse sum captus misericordia.

Fretus vester intelligentia, dissero, 3. brevius, *adv.*
quam causa desidero.

Suscipio cura et cogitatio dignissimus tuus virtus.

Verba Substantiva ut, sum, forem, fio, evado, existo, Verba vocandi passiva ut, nominor, appellor, dicor, vocor, nuncupor, et iis similia ut scribor, salutor, habeor, existimor, videor, nascor, item Verba gestus ut, sedeo, dormio, cubo, incedo, curro, utrinque Nominativum expetunt.

He openly desires to be made tribune of the people.

The countenance is a certain silent expression of the mind.

Experience is the best master.

He was the common enemy of all men.

Even the name of peace is pleasing.

All slavery is wretched.

He shewed himself a good quaestor to his consul, and a most excellent citizen to all of you.

What I thought would be a pleasure, that has been a destruction.

They were then called the nobles.

Should I so act as to be called a traitor to the state?

They report that there were seven at one time, who were called and esteemed wise men.

Nothing is generous which is not just.

Denique omnia fere Verba post se Nominativum habent Adjectivi Nominis, quod cum supposito Verbi, Casu, Genere, et Numero concordat.

Let war be so undertaken that nothing else but peace may seem to be fought for.

I live very miserably, and am worn down with the utmost grief.

No Roman citizen can lose his liberty, without his own choice.

What is the reason that beauty itself is not rightly thought worthy to be acquired for its own sake?

The opinion of Bibulus was first given.

You will come beloved and respected by all.

The affair appeared to all scandalous and intolerable.

He who was lately indulgent to the father, appeared cross and severe to the son.

No one is more friendly or agreeable to me.

He indeed is a friend, who is another self.

He seems to me most dignified, who arrives by his virtue to a higher station.

Plane cupio fio tribunus plebs.
Vultus sum sermo quidem tacitus mens.

Ufus, 4 *m.* sum bonus magister.
Sum communis inimicus omnis.
Etiam nomen pax sum dulcis.
Omnis servitus, *utis*, 3 *f.* sum miser.
Videor bonus questor consul, et bonus civis tu omnis,

Quod puto fore gaudium, is existo, *fitti*, 1. exitium.

Iste tum optimas, *atis*, 3 *m.* vocor.
Ego committo ut nominor proditor res-publica?
Dicor, *pass.* septem, *indec.* sum unus tempus qui sapiens
et habeor et vocor.
Nihil sum liberalis qui non sum iustus.

Bellum ita suscipio ut nihil aliud nisi pax videor quæsitus.

Ego vivo miser, et conficior magnus dolor.

Nemo civis Romanus possum amitto libertas invitus.

Quis sum, cur non recte pulchritudo ducor etiam ipse
expetendus propter sui?

Sententia Bibulus pronuntior primus.

Venio carus et expectatus omnis.

Res videor omnis indignus atque intolerandus.

Qui nuper sum indulgens ad pater, idem appareo
acerbus et severus in filius.

Nemo sum amicus nec, jucundus ego.

Is sum amicus quidem qui tanquam alter idem.

Is video ego amplius, qui pervenio in locus altus suus
-virtus.

*Infinitum quoque utrinque eisdem Casus habet prætipue
cum Verba optandi iisque similia accedunt.*

I love your little daughter, and know for certain that she is lovely.

A worthy man with great difficulty suspects that others are wicked.

This I ask, Why have you said that I am a stranger ?

*Sum Genitivum postulat quoties significat possessionem, aut
ad aliquid pertinere.*

It is the mark of a brave mind, not to be disturbed in adversity.

It is a wise man's business to determine who may be a wise man.

It depends not upon my abilities, judges, but upon your assistance, to befriend this man.

I judged it to be the duty of my friendship, not to be silent in your great affliction.

It is the duty of him who has the command of others, to attend to the advantage and profit of those he commands.

He thought it hardly becoming him to engage in an affair of so much consequence.

It is not becoming your gravity and wisdom to be immoderately affected at your misfortune.

The Pythagoreans relate that the Orphian poem was the work of one Cereops.

To wish for a tempest in a calm, is the part of a mad man, to oppose it by every method, of a wise one.

It is the particular office of the Magistrate to know that he represents the person of the state.

It is the duty of a stranger and sojourner, to mind nothing but his own business.

*Excipiuntur hi Nominativi meum, tuum, suum, nostrum,
verbum, humanum, belluinum.*

It is your business, Cato, to look to it.

The whole of this, however great it is, the whole of it, I say, is your's.

Verba æstimandi Genitivo vel Ablativo valoris gaudent.

I esteem that very thing which he promises of great consequence.

Amo filiola tuus, et certo scio sum amabilis.

Vir optimus difficilime suspicor alius sum improbus.

Ille quæso, cur dico ego sum peregrinus?

Sum fortis animus non perturbo in res asper.

Sum sapiens statuo, quis sum sapiens.

Non sum noster ingenium, judex, sum vester auxilium
subvenio hic.

Statuo sum noster necessitudo non taceo in tuus tantus
mæror.

Sum is qui præsum alius servio, 4. commodum et uti-
litas is qui præsum.

Arbitror vix sum is suscipio tantus res.

Non sum sapientia et gravitas tuus fero immoderatus,
adv. casus, 4 m.

Orphicus carmen Pythagoricus fero quidam sum
Cercops.

Opto adversus tempestas in tranquillus sum demens
subvenio tempestas quivis vatio, sapiens.

Sum proprius munus magistratus intelligo sui gero per-
sona Civitas.

Peregrinus et incola sum officium ago nihil præter suus
negotium.

Est tuus Cato video.

Totus hic quantuscunque sum, totus inquam cum tuus.

Æstimo hic ipse qui polliceor magnus.

He valued money greatly, procured either contrary to law, or by law.

What do you suppose I value that at?

You valued the house at more than yourself and your whole fortune.

The mind ought now to grow callous, and esteem every thing as of little value.

How highly does he rate his own authority?

These things cannot be valued by money.

Verba accusandi, damnandi, monendi, absolvendi, et consimilia Genitivum criminis, pœnæ aut rei, et aliquando Ablativum, vel cum Præpositione, vel sine Præpositione postulat.

I will now explain to you in few words for what crimes Oppianus was condemned.

I shall condemn you for the same crime.

I excuse myself in that particular to you, in which I accuse you.

I will take care in future, that you may not have it in your power to accuse me of neglect in writing.

I will accuse him of certain crimes peculiarly his own.

I intreat you to advise Terentia with respect to the will.

Satago misereor, miseresco, cum plerisque aliis animi passionem denotantibus, Genitivum sæpius admittunt.

Those who ought to take compassion on me, cease not to envy me.

Attend, judges, I beg of you, and at length take compassion on the allies.

And yet he expects that they should take compassion on him.

I pity his distress for provisions.

Pardon my fears that the book has not been returned to you so soon as it ought, and pity the times.

Reminiscor, recordor, memini et obliviscor, Genitivum aut Accusativum desiderant.

You have a general mindful of you, forgetful of himself.

You direct me to reflect on what is good, to forget what is bad.

Remember that time.

Cæsar usually forgets nothing but injuries.

Neither have I forgot the letter you sent me.

Æstimo pecunia magnus partus, *part.* vel contra, *prep.*
acc. lex, vel lex.

Quantus puto ego æstimo ille?

Æstimo domus plus quam tu quam fortuna tuus.

Animus jam debeo calleo, atque æstimo omnis minor.

Quam magnus is æstimo suus autoritas?

Hic non queo æstimo, *cum Ablativo*, pecunia.

Nunc jam summatim expono qui crimen Oppianus
 damno, *cum Ablativo*.

Ego condemno, *cum Ablativo*, tu crimen idem.

Excuso ego tu in is ipse in qui accuso tu.

Non committo posthac ut possum accuso ego de neg-
 ligentia epistolæ.

Accuso, *cum Ablativo*, is suus certus proprius crimen.

Or t u ut moneo Terentia de testamentum,

Qui debeo misereor ego, non desino invideo.

Audio, judex, quæso et aliquando misereor socius.

Et tamen postulo ut misereor sui.

Ego misereor esuries is.

Ignosco noster timor quod, *adv.* liber non tam cele-
 riter reddo tu, et misereor tempus.

Habeo dux memor tu, oblitus fui.

Jubeo ego cogito bonus, obliviscor malum.

Recordor iste tempus.

Cæsar soleo obliviscor, *cum Accusativo*, nihil nisi injuria,

Nec obliviscor literæ qui mitto ad ego.

Do you think that I have forgot your advice, your discourse, your politeness?

Indeed I am greatly afraid of your voyage, when I remember your former passage.

Nor is it allowable to forget Epicurus, if I may choose it.

And when they chuse to relax their minds, and indulge themselves in pleasure, let them avoid intemperance, and remember decency.

The city forgetful of its slavery lamented this one circumstance.

Potior aut Genitivo, aut Ablativo jungitur.

Reflect that both in our state and others which have acquired great power, such accidents have happened.

If you are certain that you can obtain that kingdom, you should not hesitate.

Let us subdue their hatred, and obtain peace.

Paulus obtained all the treasure of the Macedonians.

Aratus having gone from Argos to Sicyon, got possession of the city by entering privately.

Omnia Verba acquisitive posita adiscunt Dativum Personæ, aut rei cui aliquid quocunque modo acquiritur. Excipe Verba motus item hortari laceffere, vocare, pertinere.

Nature by the power of reason connects man to man.

Common understanding makes things known to us.

I will not prove to these judges that Verres had taken money contrary to law.

He trusted himself to the power of the king.

Who first gave names to all things?

I will dare pledge my credit to you.

I assume nothing to myself.

I persuaded the father to pay the son's debts.

You seem to me in a manner to impose too severe rules on that age,

I desire to assist that company in whatever I can.

Imprimis Verba significantia commodum, incommodum, auxilium, favorem, eventum, regunt Dativum, excipe lædo, offendo, delecto, juvo, adjuvo, fano.

The first duty of justice is that no one should hurt another, unless provoked by an injury.

Puto ego obliviscor, consilium, sermo, humanitas
tuus?

Mehercule valde timeo navigatio, recordans, *part. su-*
perior tuus transmissio.

Nec licet obliviscor Epicurus, si cupio.

Atque cum relaxo animus et do fui jucunditas volo
caveo intemperantia et memini verecundia.

Unus in ille res servitus oblitus, *cum Genitivo*, civitas
ingemo.

Cogito et in noster civitas et in ceterus qui potior, res
talis casus evenio.

Si exploratus sum tu, tu possum potior regnum, ille
non sum cunctandus.

Vinco odium que potior, *cum Ablativo*, pax.

Paulus potior, *cum Ablativo*, omnis gaza Macedo.

Aratus proficiscor Argos, *nom. plur. argiorum, gir, &c.*
Sicion, *onis* 3. clandestinus introitus potior, *cum*
Ablativo, urbs.

Natura vis ratio concilio homo homo.

Communis intelligentia efficio res notus ego.

Non probo iudex hic Verres capio pecunia contra lex.

Committo sui potestas rex.

Qui primus impono nomen omnis æs?

Audeo, *ausus sum*, obligo fides, *ei*, 5 *f.* meus tu.

Arrogo, 1. nihil ego.

Persuadeo pater ut dissolvo æs, *eris*, 3 *n.* alienus filius.

Videor ego prope impono nimis durus lex hic ætas.

Cupido commodo is societas quicunque res possum.

Primus munus justitia sum ut ne quis quis noceo nisi
laceffitus injuria.

Are you the man whom cruelty displeases?

I beg of you to assist these persons in every particular your station will admit.

I fear lest my advice may displease you.

Atticus pleased me most; or, shall I say, he displeased me least.

It is the particular spot and blot of this age to envy merit.

It is not allowable, for the sake of your own advantage, to hurt another.

I favoured the government which I have always favoured, and your dignity and honour.

Take care of your health, which as yet you have not sufficiently attended to, whilst you was assisting me.

Verba comparandi regunt Dativum.

He compares his old age to the old age of a strong horse.

Aliquando additur Accusativus cum Præpositione, et interdum Ablativus cum Præpositione.

I compare a man with a man.

I do not compare him with the greatest men.

Compare the life of Sulla with the life of that man.

When I compare my own conduct with your's, I am much more delighted with mine than your's.

What shall I say of Democritus? Whom can I compare with him?

I will compare small things with great.

Compare this peace with that war.

I ought to compare your guards with the want and poverty of that thief.

Verba dandi et reddendi regunt Dativum.

Different duties are allotted to different ages, and some are proper for young men, others for those who are older.

You order me to give thanks to Varro. I will do it.

Add to many and such different virtues, the advantage of friendship.

He did not perceive that he gave immortality to things perishable.

Ye know now, what and how great power may be given to the decemvirs.

Tu sum ille qui credulitas displiceo?
Peto a tu ut commodo hic, in omnis res quantum tua
dignitas patior.

Vereor ne consillium meum displiceo tu.
Atticus placeo ego maxime, vel dico, displiceo minime.

Sum labes quidam et macula hic seculum invideo virtus.

Non licet causa tuus commodum noceo alter.

Faveo res-publica qui semper faveo, et dignitas et gloria tuus.

Indulgeo valetudo tuus, qui tu adhuc non satis servio,
dum deservio ego.

Comparo suus, senectus equus fortis.

Comparo homo cum homo.

Non ego comparo hic cum summus vir.

Confero vita Sulla cum vita ille.

Cum comparo meus factum cum tuus, multo magis
delector meus quam tuus.

Quid loquor de Democritus? Qui possum confero
cum is?

Comparo parvus cum magnus.

Confero hic pax cum ille bellum.

Debeo confero praesidium vester cum inopia et egestas
ille latro.

Officium non idem tribuor dispar aetas aliusque sum
juvenis alius senior.

Jubeo ego ago gratia Varro. Facio.

Adjungo tot tamque varius virtus, fructus amicitia.

Non sentio fui do immortalitas res mortalis.

Nunc cognosco qui potestas et quantus do decemviri.]

They have given immense sums to a few people.
 Your servant Nicanor gives me singular assistance.
 I employ myself in history.
 Cæsar, we all of us give you our best thanks.
 He gave excellent precepts to the young men.

Dono, impertio, communico, aspergo, induo, exuo, inferno, interdico variam in eodem sensu constructionem habent.

For these reasons he was presented with the freedom of the city by Pompey.

I wish the immortal Gods would give you that disposition.

The fire imparts vital heat to all things.

He imparted his grief to no one.

I impart a share of my trouble to no one, of my glory to all good men.

I fear many things which I have informed your friend Milo of.

Verba debendi, promittendi, et solvendi regunt Dativum.

He owes me a great deal of money.

He paid present money to the woman, which was not due.

I will most religiously observe, and carefully execute, what I promised you.

Epicrates owed no money to any one.

I owe you nothing on the partnership account.

Verres paid nothing at all to the cities for corn.

I have no one to whom I am more obliged than to you.

Verba imperandi et nuntiandi, Dativum requirunt.

I will overcome my disposition, and command myself.
 Domitius's son ordered it to be told me, that his father was in the city.

Tyro will relate the affair to you.

He sometimes called a boy, to whom I suppose he gave orders for supper.

The report of mankind conveyed this very great misfortune to the mother, before any of the family of Opianicus.

He commands those desires which others obey.

Verba fidendi plerumque Dativum regunt.

He trusted himself to the king.

Do immanis pecunia pauci, *a, a. adj. plur.*
 Nicanor tuus do ego opera egregius.
 Do ego historia.
 Cæsar, omnis ego tu gratia magnus.
 Do præclarus preceptum juvenus.

Ob ille causa dono civitas a Pompeius.

Utinam, *verb defective.* Dii immortalis dono mens
 iste tu.

Ignis impertio calor vitalis omnis.

Impertio dolor suus nemo.

Impertio pars onus mens nemo, gloria omnis bonus.

Metuo multus qui cum Milo, *onis, 3 m.* vester com-
 munico.

Is debeo ego multus nummus.

Is solvo mulier pecunia præsens, non debitus, *a, um.*
part.

Sanctissime obfero, que diligentissime facio, qui pro-
 mitto tu.

Epicrates debeo ullus nummus nemo.

Debeo tu nihil ex societas.

Verres solvi nihil omnino civitas pro frumentum.

Ego habeo nemo qui debeo plus quam tu.

Vinco animus, que impero ego.

Domitius filius jubeo nuncio ego pater sum ad urbs.

Tyro narro res tu.

Non nunquam voco puer, qui credo impero cæna.

Rumor homo nuncio hic tantus dolor mater, prius-
 quam quisquam ex familia Opianicus.

Impero cupiditas qui cæterus servio.

Committo fui rex.

You say, indeed, many things, but no one believes you.

He dares trust his cause to no one.

I entirely recommend myself to your love and affection.

He had lent the king a great sum of money.

He has entrusted a great and difficult affair to you.

Verba obsequendi et repugnandi, Dativum regunt.

Let us cease to be offended; let us submit to the times.
There is no one who can protect himself against envy,
without your assistance.

Whose command would you chiefly choose to obey?

Why should I speak of all those who obeyed the consul's command.

He opposed the designs of the daring with authority,
integrity, constancy, and great firmness of mind.

That softer part of his soul submits to reason, as a
prudent foldier to a severe commander.

He obeys himself, and follows his own rules.

What shall we do, if we cannot do otherwise, shall we
submit to the Freedmen, and even to the Slaves?

The body is to be so exercised, and managed, that it
may submit to counsel, and reason.

It signifies nothing to resist nature, and aim at what
you cannot attain.

Verba minandi et irascendi, regunt Dativum.

He threatens the same punishment to the best Citizens,
which I would have inflicted on the most wicked.

Do you know that Marcellus is angry with you?

He called to me, he threatened me.

It is by no means usual with me to be rashly angry with
my friends.

If I had not threatened the man severely, possession of
the tables had not been given me.

My house in burning, threatens a conflagration to the
city.

A most odious enemy threatens crosses and tortures to
all good men.

Sum cum compositis præter possum, exigit Dativum.

u say I have carryed on great wars, and have been
appointed to rule over provinces; support then a
mind worthy of your glory.

Tu quidem dico multus, sed nemo credo tu.

Audeo committo suus causa nemo.

Commendo me totus tuus amor que fides.

Is credo rex grandis pecunia.

Committo res magnus que difficilis tu.

Defino stomachor, 1. pareo tempus.

Nemo sum qui possum resisto invidia, sine vester subsidium.

Qui imperium volo potissimum, *adv.* pareo?

Quis ego loquor de is omnis qui pareo imperium consul.

Resisto, *resisti*, 3. consilium audax authoritas, fides, constantia, et magnitudo animus.

Pars ille mollis animus sic pareo ratio, ut prudens milis severus imperator.

Ipsè obtempero sui, et pareo decretum suus.

Quis facio, si aliter non possum, an Libertinus, atque etiam servus, servio?

Corpus sum ita exerciendus, et afficiendus, ut possum obedio consilium que ratio.

Neque attineo repugno natura nec sequor quisquam qui nequeo assequor.

Idem supplicium minor bonus civis qui ego de sceleratus fumo.

Scio Marcellus irascor tu?

Appello ego, minor ego.

Omnino non soleo temere irascor amicus.

Nisi minor homo vehementius, nunquam potestas fio ego tabula.

Meus domus ardor, *oris*, 3 *m.* suus, minor deslagnatio urbs.

Teter hostis minor crux et tormentum omnis bonus.

Inquam gero bellum magnus et provincia præsium gero igitur animus dignus laus.

The safety of his country was dearer to him than the fight of it.

My books, my studies, my learning, is now of no service to me.

A dispute is so long prudent as it is either profitable, or if not profitable, not hurtful to the state.

Your last page gave me great uneasiness.

All these things are a proof that the world is governed by reason.

These things may be a loss and a disgrace to us all.

This will always be profitable to the city.

Dativum fere postulant Verba præsertim Neutra composita cum his Præpositionibus præ, ad, con, sub, ante, post, ob, in, inter, contra, super, et circum item cum his Adverbiis bene male et fatis.

We are all partakers of that reason and superiority, by which we excel the brute creation.

A great storm hangs over the city.

These adjoining gardens bring his memory to my mind.

Death is to be preferred to slavery and baseness.

Those things are reputable to those whose rank they suit.

My grief was not much inferior to his son's affliction.

Nothing flourishes for ever, age succeeds to age.

The spear of Cæsar gives hope and confidence to many.

Anthony was desirous of placing a diadem on Cæsar.

Many and various kinds of death hang over mankind.

This I cannot commend, that he did not relieve such men.

On this account only you think you ought to be preferred to me.

The poets make a rock hang over Tantalus in the shades below.

I prefer the opinion of Brutus far before your's.

Consider Democritus, Pythagoras, Anaxagoras, what kingdoms, what riches do you prefer to their studies and pleasures?

The mind much excels the body.

What shall I do concerning Pompey, with whom I have in plain terms, been a little angry?

New names are to be given to new things.

He imposed laws on the state by violence.

Salus patria sum dulcis ille quam conspectus.

Liber nihil, literæ nihil, doctrina nihil nunc prosum
ego.

Contentio tam diu sum sapiens, quam diu aut proficio,
aliquis, aut si non proficio, non obsum civitas.

Postremus tuus pagina sum magnus molestia ego.

Qui omnis sum signum mundus administro ratio.

Hic res possum sum detrimentum et infamia omnis.

Hic semper prosum civitas.

Omnis sum particeps ratio, que is præstantia qui ante
cello bestia.

Magnus procella impendeo urbs.

Ille hortulus propinquus affero memoria is ego.

Mors antepono servitus que turpitudine.

Hic sum honestus is qui ordo convenio.

Meus dolor non multum concedo perturbatio filius is.

Nihil semper floreo. ætas succedo ætas.

Hausta Cæsar affero spes et audacia multus.

Antonius volo impono diadema, *atq.* 3 *n.* Cæsar.

Multus et varius genus mors impendeo homo.

Hic non possum laudo, quod non subvenio vir talis.

Hic unus res puto tu oportet antefero ego.

Poeta facio saxum impendeo Tantalus apud inferi
2 *plur.*

Antepono judicium Brutus longe tuus.

Confero Democritus, Pythagoras, *am.* *ac.* *sing.* Anax-
agoras, *am.* *ac.* *sing.* qui regnum, qui opes, 3 *plur.*

f. antepono studium et delectatio is?

Animus multum, *adv.* præsto corpus.

Quis ago de Pompeius, qui plane succenseo?

Novus nomen impono novus res.

Impono lex civitas vis.

I prefer not the death of Epaminondas or Leonidas,
to the death of this man.

*Sed præcedo, præcurro, præverto, prævertor, nunc
Dativo, nunc Accusativo, ad hærent prævenio, adeo,
adjuro, adjuvo, alloquor, admiror, aspicio, impedio,
invado, invenio, obeo, occido, oppugno, cum ple-
risque aliis crebra lectione melius addiscendis Accusativo
junguntur.*

We must take care that the appetites obey reason, and
do not run before it.

I always admired the greatness of your mind.

Some accident prevented his intention.

He assists him in marrying his daughter.

A man ought to admire and wish for nothing but what
is honourable.

I neither flattered nor admired the good fortune of the
man.

My doubt seemed either to hinder my journey, or at
least to put it off.

Est et suppetit pro habeo Dativum exigunt.

I fear lest I should not have words enough.

I have nothing to return the favour with, except my
good wishes.

I had now no business with him.

Eloquence then had honour.

If any one possesses these things, they assist him a little
in others.

Those men have food who seek for it with great pains.

Sum cum quibusdam aliis geminum adsciscit Dativum.

I have taken care of your business at Ephesus.

I wish that thing may be a satisfaction to him.

Let him have myself for his example.

Apply then for that office in which you can be of great
service to me.

He was of great use both to me and my brother Quin-
tus, in our canvas.

A large house often becomes a disgrace to the owner.

Do you alledge this as a crime to another?

Ego non antepono mors Epaminondas, *a*, 3 *m.* non
Leonidas, *a*, 3 *m.* mors hic.

Efficiendum est, ut appetitus, 4 *m.* obedio ratio, non
præcurro is.

Semper admiror magnitudo animus tuus.

Aliquis casus prævenio consilium is.

Adjuvo is in filia locandus, *part. in dus.*

Oportet homo admiror et opto nihil nisi qui sum ho-
nestus.

Nec adulator nec admiror fortuna homo.

Meas dubitatio videor aut impedio profectio meus,
aut certe retardo.

Vereor ne verbum suppeto ego.

Nihil suppeto ego ad munus remunerandus præter vo-
luntas.

Jam nihil sum ego cum ille.

Jam tum sum honor eloquentia.

Si quis hic suppeto adjuvo aliquantulum ad cæterus.

Cibus suppeto quærens multus labor.

Cura sum ego negotium tuus Ephesus.

Utinam is res sum voluptas is.

Habeo ego ipse sui documentum.

Peto igitur is magistratus in qui possum sum magnus
utilitas ego.

Sum magnus usus et ego et Quintus frater, in petitio
noster.

Amplius domus sæpe fio dedecus dominus.

Ne is do crimen alter ?

Verba transitiva cujuscunque generis sive activi, sive communis, sive deponentis exigunt Accusativum rei, aut personæ in quam transit actio.

I will in turn present myself to you an attentive hearer against the Stoics.

You say right, and so the thing is.

The voluntary virtues are superior to the involuntary.

I have a great work in hand.

No one avoids pleasure itself, because it is pleasure.

Since I entertain this opinion.

I will explain this argument in general.

All men admired his diligence, acknowledged his abilities.

Turn over that book of his diligently, which is upon the soul.

When he says this, Know yourself; he says, Know your own mind.

I have now received your three letters.

Drive that rascal if you can by any means, from those places.

I will leave your dreams, I will proceed to your wickedness.

It happened very unluckily that you never saw him.

I earnestly expect your letters.

Observe the sorrow and grief of all these persons.

They lost not only their goods, but their honour also.

Cæsar armed the veterans.

I had read your letter.

Did I not thoroughly understand you? or, have you altered your opinion?

You will take care of my directions respecting the house.

Your ancestors first conquered all Italy.

Ye can neither be ignorant of his disposition nor his power.

Many things in your letter pleased me.

I can scarce look at the light.

Time does not only not lessen this grief, but even increases it.

Quinetiam Verba quamlibet alioquin intransitiva, atque absoluta Accusativum admittunt cognatæ significationis.

They think they shall live a safer life under my protection.

Præbeo vicissim, *adv.* ego tu attentus auditor contra
Stoicus.

Recte dico, et res sic habeo fui.

Virtus voluntarius vinco virtus non voluntarius.

Habeo opus magnus in manus.

Nemo fugio ipse voluptas, quia voluptas sum.

Cum teneo hic sententia.

Expono argumentum is generatim.

Omnis admiror diligentia, agnosco ingenium.

Evolvo diligenter is liber, qui sum de animus.

Cum dico, nosco tu ipse, dico hoc, nosco animus tuus.

Jam accipio tuus tres epistola.

Amoveo ille nebulo si possum qui pactum ex iste locus.

Relinquo somnium vester, venio ad scelus.

Excido perincommode quod nunquam video is.

Valde expecto tuus literæ.

Animadverto mæstitia et dolor hic omnis.

Deperdo non solum bonum, verum etiam honestas.

Cæsar armo veteranus.

Lego epistola tuus.

An ego non satis intelligo? an muto sententia?

Curo meus mandatum de domus.

Majores vester primum devinco universus Italia.

Possum nec animus is ignoro nec copia.

Multus in epistola tuus delecto ego.

Vix possum aspicio lux.

Dies non modo non levo hic luctus, sed etiam augeo.

Arbitror fui vivo vita tutus meus præsidium.

There is no one so old, but thinks he may live a year.

Why don't they run the same course at this time, which they ran before?

He who runs over the stadium, ought to endeavour to conquer.

Verba rogandi, docendi, vestiendi, monendi, et celandi, duplicem regunt Accusativum.

I ask this favour of you as my right.

He first asks you your opinion.

I informed you of Silius's affair.

If I shall ask you any thing, will you not answer?

If we can conceal the thing from Gods and men, yet we ought to do nothing unjustly.

Sulpitius, I teach you this.

He admonished me of these things according to your directions.

Rogandi Verba interdum mutant alterum Accusativum in Ablativum.

I beg and ask that of you.

He intreated this of the king with many words.

I beg this of you in such a manner, that I can beg nothing more earnestly.

He begged this of me, and earnestly contended for it.

Now in the first place, I will ask you this.

This I beg and insist of from you, in consequence of our very intimate friendship, and your affection for me.

Vestiendi Verba interdum mutant alterum Accusativum in Ablativum, vel Dativum.

She has entangled me with a garment that makes me mad, when I knew it not.

Nature has clothed and defended the eyes with the finest membranes.

Quodvis Verbum, admittit Ablativum, significantem instrumentum, aut causam, mensuramve, aut modum actionis.

Our morals are corrupted by our admiration of wealth. Every one is most attracted by his own studies.

I should think envy procured by virtue not envy, but glory.

ENGLISH EXERCISES. 105

Nemo sum tam senex, qui non puto sui possum vivo annus.

Cur non idem cursus hic tempus qui antea curro?

Qui curro stadium debeo enitor ut vinco.

Rogo tu hic beneficium jus meus.

Is primum rogo tu sententiam.

Doceo tu causa Sillius.

Si rogo tu aliquis, nonne respondeo?

Si possum celo res Deus et homo, tamen nihil faciendus sum injuste.

Sulpitius, doceo tu hic.

Moneo ego is ex tuus mandatum.

Peto et rogo hic a tu.

Peto hic a rex plurimus verbum.

Ita rogo hic a tu, ut non possum rogo major studium.

Peto hic a ego, que summe contendo.

Nunc primum rogo a tu ille.

Peto atque contendo hic a tu, pro noster summus conjunctio, que tuus benevolentia in ego.

Hic irretio ego vestis furialis infcius.

Natura vestio et sepio oculus tenuis membranum.

Mos corrumpor que depravor admiratio divitiarum.

Quisque maxime duco suum studium.

Puto invidia partus gloria, non invidia sed gloria.

I will say this with your permission.

Some are moved by grief, others by passion.

I agree with those who think all these things are regulated by nature.

He who fears that which cannot be avoided, can on no account live with a quiet mind.

It cannot be told how much I am delighted with your yesterday's discourse.

Thou hast killed him with scourges.

Thou hast struck him with an ax.

Some amusement is allowed to youth by the consent of all.

All Italy has been inflamed with the love of liberty.

Milo is not moved with these tears.

He offended no one in word, deed, or look.

I am not so much pleased with news, as with your letters.

The Roman people expressed their pleasure by a very great shouting.

I wondered that you wrote to me with your own hand.

I perceive that you are rejoiced at my moderation and forbearance.

We are by nature inclined to love mankind.

All men are captivated by pleasure.

Verbis mercandi, coëmendi, vendendi, redimendi, et plerisque hujusmodi, subjicitur nomen pretii in Ablativo.

He purchased the rank of a senator with money down.

He sold it to some one for a large sum of money.

I would have most willingly redeemed the state from destruction, at my own private loss.

I saved the life of all the citizens by the punishment of five abandoned men.

He openly bought himself off with money.

Vili paulo, minimo, magno, nimio, plurimo, dimidio, duplo, adjiciuntur sæpe sine Substantivis.

He bought the house almost an half dearer than he valued it.

He sold it for a very great price.

He sold it for no very great price.

Dico hic pax tuus.

Alius moveo dolor, alius cupiditas.

Affentior is qui puto hic omnis rego natura.

Qui metuo is qui non possum vitor, *pass.* is nullus
modus possum vivo animus quietus.

Non possum dico quam delecto hesternus disputatio.

Neco ille verber, *eris*, 3 *n.*

Percutio ille securis, *is*, 3 *f.*

Aliquis ludus do adolescentia consensus omnis.

Totus Italia exardeo desiderium libertas.

Milo non moveo hic lachrima.

Offendo nemo res, verbum, vultus.

Non tam delector res movus, quam tuus literæ.

Populus Romanus significo voluntas clamor maximus.

Admiror quod scribo ad ego manus tuus.

Video tu lætor noster moderatio et contentia.

Sum propensus natura ad homo diligendus.

Omnis capio voluptas.

Mercor ordo senatorius pretium.

Vendo aliquis grandis pecunia.

Ego libentissime redim calamitas a res-publica, meus
privatus incommodum.

Ego redimo vita omnis civis pœna quinque homo per-
ditus.

Palam redimo sui pecunia.

Is emo domus prope dimidium carus quam æstimo.

Vendo is quam plurimus.

Vendo is non ita magnus.

Excipiuntur hi Genitivi sine Substantivis positi, tanti, quanti, pluris, minoris, tantidem, quantivis, quantilibet, quanticunque.

As any possesses what is of most value, so is he to be reckoned richest.

The land is now of much more value than it then was. Corn was in no place of so much value as he reckoned it. Of what consequence do you think this was to a man's character?

I could willingly die for Pompey; of all men I esteem no one more.

He sold that for as much as he valued it.

If you esteem me as much as you certainly do.

I am not ignorant of what consequence you esteem his name.

I sell my goods for no more than other persons, probably for less.

Verba abundandi, implendi, onerandi, et his diversa Ablativo gaudent.

Whilst they escape one kind of injustice, they fall into another.

The hand of the Enemy killed Priam, deprived of so numerous an offspring.

Shew that death is free from every evil.

He assured me that you was certainly free from a fever.

I hope our friendship wants not witnesses.

Whilst we are free from guilt, let us bear all human events with patience and moderation.

How long then shall he who exceeds all enemies in wickedness, be without the name of an enemy?

Can he who is not, want any thing?

As long as I shall live I will be uneasy at nothing, whilst I am free from all guilt.

If I cannot enjoy a well governed state, yet I shall miss living in a bad one.

You want not my prayers and intreaties.

The one, as Isocrates said, wants a bridle, the other a spur.

His oration abounded with every grace.

Do you see that I abound in leisure?

Ut quisque possideo qui sum plurimus, ita habeo ditissimus.

Ager nunc sum multo plus quam tunc sum.

Frumentum sum in nullus locus tantus quanti ille aestimo.

Quantus puto hic sum ad fama homo?

Ego libenter possum emorior pro Pompeius; omnis homo aestimo nemo plus.

Vendo is tanti quantus aestimo.

Si facio ego tantus quanti certe facio.

Non ignoro quantus puto nomen is.

Vendo meus non plus quam caeter fortasse etiam minor.

Dum vaco alter genus injustitia incurro in alter.

Manus hostis interimo Priamus orbatus tantus progenies.

Doceo mors careo omnis malum.

Nuntio ego tu plane careo febris.

Spero noster amicitia non egeo testis.

Cum careo culpa, fero omnis humanus placate et moderate.

Quosque igitur is qui supero omnis hostis scelus careo nomen hostis?

An ne qui non sum, is possum careo res ullus?

Dum sum angor nullus res, cum vaco omnis culpa.

Si non licet ego fruor res-publica bonus, tamen careo malus.

Non indigeo preces, 3 f. pl. noster et cohortatio.

Alter, ut dico Isocrates, egeo frenum alter calcar.

Oratio is abundo ornamentum omnis.

Ne video ego abundo otium?

Ex quibus quædam nonnunquam in Genitivum feruntur.

He expects you, and wants you.

I wait your advice.

What is there in this cause that requires a defence?

This war requires speed.

Fungor, fruor, utor, *cum compositis, item vescor, nitor, glerior, lætor, dignor, prosequor, afficio, mutuo, munero, communio, supercedeo, Ablativum junguntur.*

I shall enjoy your disgrace.

I will use another word afterwards, if I shall find a better.

I diligently make use of our poets.

Let him discharge the proper duty of philosophy.

I use yourself as my guide.

I will do the duty of an interpreter.

He performs the duty of a good senator.

I am extremely well pleased that your uncle has done his duty.

Why should I make use of these witnesses, as if the affair was doubtful or untrue?

I shall wonder that you was unwilling to use those arms the law gave you.

I accept your excuse which you made.

That is every one's own, which every one enjoys and uses.

Very few persons make a good use of cunning.

That which makes use of reason, is superior to that which does not make use of reason.

God has not permitted us to know these things, but only to enjoy them.

Mereor, *cum Adverbis bene, male, melius, pejus, optime, pessime, Ablativo adhæret cum Prepositione de.*

I am glad that you have deserved very well of me.

I will return the favour to you, who have deserved very well of me.

May this city continue glorious, whatsoever it may have deserved of me.

I think that I have deserved very well of the state.

Expecto tu, et indigeo tu.

Indigeo tuus consilium.

Quis sum in hic causa qui indigeo defensio?

Hic bellum indigeo celeritas.

Fruor tuus indignitas.

Utor alius verbum post, *adv.* si invenio bonus.

Studiose utor noster poeta.

Fungor proprius officium philosophia.

Utor tu ipse dux.

Fungor munus interpretes.

Fungor officium bonus senator.

Vehementer probo avunculus tuus fungor officium.

Quis ego utor testis, quasi res dubius aut obscurus
sum?

Miror tu nolo utor is arma qui lex do tu.

Accipio tuus excusatio qui utor.

Is sum proprius, quisque qui quisque fruor et utor.

Perparvus bene utor caliditas.

Qui ratio utor is bonus quam is qui ratio non utor.

Deus non volo ego scio iste sed tantum modo utor hic.

Lætor tu mereor optime de ego.

Refero gratia vos, qui optime mereor de ego.

Hic urbs sto præclarus, quisque modus mereor de ego.

Cogito ego optime mereor de republica.

Verbis quæ vim comparationis obtinent, adjicitur Ablativus, significans mensuram aut materiam excessus.

Can we exceed Plato in eloquence?

They are thought to exceed others in virtue.

Servius exceeded them in age, all, in wisdom.

We affirm that a superiority of mind excels every advantage of body.

Quibuslibet Verbis additur Ablativus absolute sumptus.

Wild beasts are in dread, if the fear of death is impressed upon them.

He allowed me this in the hearing of many.

He lived whilst my family was upon the throne.

Take care that you are at Rome in the beginning of January.

You sent me word of Caninius's shipwreck, as if it was a matter of doubt.

There will be no mention made of this crime, if you are his accuser.

He left Rome whilst we were living.

He came to Rome when Marius was consul and Catulus.

I recollect the despair of those who were old men when I was a youth.

As soon as I had wrote my letter, Hermia came.

When nature is our guide, we can by no means mistake.

Possivis additur Ablativus agentis sed antecedente Prepositione, et interdum Dativus.

I have been provoked by you to write.

It seems to me that I see this city soon sinking under one general conflagration.

Aratus's city was possessed fifty years by tyrants.

I censured the senate with very great authority, as I ought.

I loved you from the day I knew you, and judged I was beloved by you.

Philosophers will have every thing to be as their own, and possessed by them.

Deiotarus the son was called king by the senate.

Quorum Participia Dativus, frequentis gaudent.

The affair is to be considered and judged of by us,

Num possum supero Plato eloquentia?
 Ille puto anteo cæterus virtus.
 Servius anteo ille ætas, omnis sapientia.
 Dico præstantia animus anteo omnis bonus corpus.

Fera horresco terror mors injectus fui.

Tribuo hic ego multus audio.
 Sum meus gentilis regno.
 Cura ut sum Roma Januarius in eo.

Tu mitto ego de naufragium Caninius, quasi res dubius.

Nullus mentio fio hic crimen, tu accuso.

Proficiscor Roma ego vivo.
 Venio Roma Marius consul et Catulus.

Recordor desperatio is qui sum senis ego adolescens.

Scribo epistola Hermia venit.
 Natura dux possum nullus modus error, *verb. pass.*

Laceffor abs tu ad scribo.
 Videor ego video hic urbs subito concido unus incendium.

Aratus civitas teneo quinquaginta annus a tyrannus.
 Objurgo senatus cum summus authoritas, ut videor ego.

Diligo tu qui dies cognosco, que judico ego a tu dilego.

Philosophus volo omnis sicut proprius suus sum et a sui possideo.

Deiotarus filius appello rex a senatus.

Res sum censendus et æstimandus ego.

Cæteri casus manent in passivi qui ferunt activorum.

In the first place know that I was not first asked my opinion.

All things are to be entrusted to fortune; we struggle without any hope.

He took it very ill that that province was given to him.

The victory was given to a learned orator.

I think that pardon and impunity should be given to the others, if they quitted their error.

*Quibusdam tum Verbis, tum Adjectivis familiariter sub-
jiciuntur Verba infinita.*

Cities could neither be built nor inhabited without the Assembly of men.

How can we have an-idea of God, without his being eternal?

Let not the wicked presume to appease the Gods by gifts.

No one can avoid that which is to come.

You can say nothing true.

I have now determined to think nothing upon publick affairs.

He hesitated not to erect an edifice upon another man's ground.

He desired to avoid all business.

No wise man thinks it miserable to die.

I desire to know what you think of these things.

The father proposed to disinherit the son.

What! I say, can you not be silent?

Indeed I do not require that, and yet I desire to hear it.

I cannot sufficiently determine what may be their intention.

Many things seem possible, which are not.

Indeed it is often of no advantage to know what will happen.

*Gerundi in di pendent tum, a Substantivis tum ab Ad-
jectivis Genitivum regentibus.*

As physick is the art of healing, so prudence is the art of living.

There is moderation even in revenging and punishing.

Primum scio ego non rogo sententia meus.

Omnis committo fortuna; conor sine spes ullus.

Fero graviter ille provincia do ille.

Palma do doctus orator.

Puto venia et impunitas do cæterus, si depono error
suus.

Urbs non possum nec ædificor nec frequentor sine
cætus homo.

Qui, *adv.* ego possum intelligo Deus, nisi sempiternus?

Impius ne audeo placo Deus munus.

Nemo possum fugio is qui sum.

Possum dico nihil vere, *adv.*

Jam statuo cogita nihil de res publica.

Non dubito extruo ædificium in alienus.

Cupio effugio omnis negotium.

Nemo sapiens duco miser morior.

Volo scio quis cogito de is.

Pater cogito exhæredo filius.

Quis! dico vos non possum taceo?

Quidem non postulo is tamen aveo audio.

Nec possum, satis constituo quis sum is consilium.

Multus videor possum sum, qui nullus sum.

Quidem sæpe ne utilis sum scio quis futurus sum.

Ut medicina sum ars valetudo scī prudentia sum vivo.

Est modus uluscor et punio.

Let me be at liberty to come into this place, I avoid
not the danger of speaking.

That is the right way of teaching.

How excellent, how divine is the power of speech?

Let us now follow another kind of reasoning.

I should have wrote to you sooner, if I could find a
subject to write on.

The hope of robbing and plundering had blinded their
minds, whom the allotment of lands has not satisfied.

Unless I shall now satisfy Cluentius, it will not be in
my power to satisfy him hereafter.

I went into Sicily for the purpose of making an enquiry.
He rejoiced that he had got an excuse for dying.

There is implanted by nature in our minds an insatiable
desire of perceiving the truth.

*Gerundia in do pendent ab his Præpositionibus, a, ab, abs,
de, e, ex, cum, in, pro.*

I desire to know what you think of going into Epirus.
All that time was spent in reading, there was no leisure
for writing.

They spend all their time in enquiring and studying.

*Gerundia in dum pendent ab his Præpositionibus, inter,
ante, ad, ob; propter.*

No commendation can induce you to act well.

Do you deny that virtue is sufficient for a happy life?

Praise ought to excite us to act well.

Epicurus denies that length of Time adds any thing
to a happy life.

We are ready to hear.

To think right, and to do right, is sufficient for a
happy life.

*Cum significatur necessitas ponuntur citra Præpositionem
addito Verbo est.*

All must die.

They must be watchful who claim the administration
of their country.

Every one must use his own judgement.

You ought rather to be ashamed if you continue in
your opinion.

You must always watch; there are many snares laid
for the good.

Sum potestas venio in hic locus non recuso periculum dico.

Iste sum rectus via doceo.

Quam præclarus, quam divinus vis eloquor?

Jam sequor alius genus argumentor.

Antea mitto literæ ad tu, si invenio genus scribo.

Spes rapio atque prædor occæco animus is, qui afflig-
natio ager non fatis facio.

Nisi nunc satisfacio Cluentius, potestas non sum mihi
satisfacio postea.

Proficiscor in Sicilia causa inquiero.

Gaudeo fui nanciscor causa morior.

Insam natura mens noster insatiabilis quidam cupiditas
verum video.

Volo scio quis tu cogito de transeo in Epirus.

Is omnis tempus consumo in lego, non sum otium
scribo.

Consumo omnis tempus in quæro et disco.

Laus non possum allicio tu ad bene facio.

Nego virtus fatis possum ad beate vivo?

Laus debeo allicio ego ad recte facio.

Epicurus nego diuturnitas tempus effero aliquis ad
bene vivo.

Sum paratus ad audio.

Bene sentio, recteque facio sum fatis ad bene que
beate vivo.

Morior sum omnis.

Vigilo sum is qui depono fui gubernaculum patria.

Utor sum quisque suus judicium,

Magis pudeo sum si remaneo in tuus sententia.

Vigilo sum semper; sum multus insidiæ bonus.

We must enter into the nature of things.

We should take care that we should be generous in such a manner, as may be profitable to our friends, and hurtful to no one.

When the time is come and necessity demands, we must fight hand to hand, and prefer death to slavery and meanness.

Prius Supinum active significat, et sequitur. Verbum aut Participium significans, motum ad locum.

They came into a certain place to salute some one.

Posterior Supinum passive significat, et sequitur Nomina adjectiva.

It is difficult to say what may be the reason.

That indeed was most dreadful not only to hear but see.

Quæ significant partem temporis in Ablativo frequentius usurpatur, in Accusativo rarius.

The origin of all this wickedness shall be explained in its proper time.

The senate was at the same time in the Temple of Concord.

There are three things which at this time make against Roscius.

I beg you would be at Rome in the month of January.

From the Appian Forum at ten o'clock in the morning, I sent another letter a little before from the three taverns.

Pomponia ordered me to be informed, that you would be at Rome in the month of August.

Quæ autem durationem temporis et continuationem denotant, in Accusativo, interdum et in Ablativo efferruntur.

The sun shone out on the third day.

He was at war for twenty years with wicked citizens.

I supped with Pompey that day by accident.

He had a house for many years at Rome.

Consider, I beg of you, these things day and night.

No one has been an enemy to the State these twenty years, who has not at the same time declared war against me.

Posidonius, a Scholar of his, writes that Panætius lived thirty years after he had published those books.

Intro sum in natura res.

Video cum ulis liberalitas utor qui profum animus
nosce nemo.

Cum tempus sum que necessitas postulo sum decesto
manus et mors anteponendus servitus que turpitude.

Venio ad aliquis locus saluto aliquis.

Sum difficilis dico quis sum causa.

Ille vero tæter non modo audio sed etiam aspicio.

Fons totus hic scelus aperio suus tempus.

Senatus sum idem tempus in Ædes Concordia.

Tres sum qui hic tempus obsto Roscius.

Rogo tu ut Roma sum mensis Januarius.

Ab Appius, *i*, 2 *m*. forum, hora quartus, do alius paulo
ante a tres taberna.

Pomponia jubeo nuntio ego tu sum Roma mensis sextilis.

Sol illuceo tertius dies.

Gero bellum viginti annus civis improbus.

Cæno apud Pompeius is dies casus.

Hic habeo domicillium Roma multus annus.

Quæso meditor is dies et nox.

Nemo sum hostis res publica hic annus, *cum Ablativo*,
vigintiqui, non idem tempus indico bellum ego
quoque.

Scriptus a Possidonius discipulus is Panætius vivo tri-
ginta annus postquam edo ille liber.

Spatium loci in Accusativo effertur, interdum et in Ablativo.

He ordered that he should be a thousand paces from the city.

Nomina appellativa, et Nomina majorum locorum adduntur fere cum Præpositione Verbis significantibus motum et actionem in loco, ad locum, a loco, aut per locum.

I hear that there is neither gold nor silver in Britain.

I am very glad that you did not go into Britain.

I wait to know what is doing in hither Gaul.

I came by sea from Epidaurus to the Piræus, with an intent to go from Athens to Æotia.

Omne Verbum admittit Genitivum proprii nominis loci in quo fit actio, modo primæ vel secundæ declinationis, et singularis numeri fit.

How much I wish you had continued at Rome, which you would have certainly done, had we supposed these things would happen.

I remain in suspense at Theffalonica.

I had no doubt but that I should see you at Tarentum or Brundisium.

Dionisius taught children at Corinth.

I seem to be at Rome, when I am reading your letters.

Hi Genitivi humi, domi, militiæ, belli, propriorum sequuntur formam.

Clodius was caught at Cæsar's house.

He is either at home, or not far from home.

Had you not rather be safe at your own house, than unsafe at another man's?

The Egyptians embalm their dead, and keep them at home.

Diodotus, the Stoic, lived many years blind at my house.

Every thing was venal at your house, by the most scandalous traffick.

I perceive how much easier it would have been to have staid at home, than to return.

When I was at leisure at home.

Edi cont absum urbs millia passus, 4 m.

Audio nihil sum neque aurum neque argentum in Britannia.

Vehementer gaudeo tu non proficiscor in Britannia.

Sum in expectatio ut scio quis gero in Gallia citerior,
us, adj. com.

Advehor navis Piræus ab Epidaurus, is consilium ut
eo, *ivi*, ab Athenæ ad Bœotia.

Quam volo maneo Roma, qui ago profecto si puto hic
sum.

Maneo suspensus, *part.* Thessalonica.

Non sum ego dubius quin video tu Tarentum aut Brundisium.

Dionisius doceo puer Corinthus.

Videor sum Roma, cum lego literæ tuus.

Clodius deprehendor domus Cæsar.

Aut sum domus, aut non longe a domus.

Nonne malo sum sine periculum domus tuus, quam
cum periculum alienus?

Ægyptius condio mortuus, et servo is domus.

Diodotus Stoicus, vivo multus annus cæcus domus
noster.

Omnis sum venalis domus tuus, mercatio turpissimus.

Intelligo quantus sum facilis maneo domus, quam
redeo.

Cum sum otiosus domus.

Why was my acquaintance Drusus killed in his own house?

That man was as you know illustrious abroad, and to be admired at home.

Verum si proprium loci nomen, Pluralis duntaxat Numeri, vel tertia Declinationis fuerit, in Dativo, vel Ablativo ponitur.

I suppose when you was at Athens you was often in the schools of the philosophers.

He on the contrary was so much at his ease, that he was all the while at Naples.

There is a strong report at Puteoli, that Ptolemy is restored to his kingdom.

It is reported that he went to Cumæ.

Sic utimur ruri vel rure, in Dativo, vel Ablativo.

It accidentally happened that we were in the country.

I think that Atticus is in the country.

First make my compliments to Attica, who, I suppose, is in the country.

He suffered him to be in the country.

Verbis significantibus motum ad locum, apponitur proprium loci in Accusativo.

If I dared I would go to Athens.

I will mention what I myself saw when I came to Capua.

Do you visit that place with pleasure, where Demosthenes and Æschines often disputed with each other?

I have come to Athens, says Democritus, and no one there knew me.

I desire to go to see Alexandria, and the rest of Egypt.

Adhunc modum utimur rus et domus.

Balbus came directly to my house.

He flies into the country out of town, as from confinement.

They flew from the city into the country.

Verbis significantibus motum a loco, aut per locum adjicitur proprium loci in Ablativo.

I was sorry that Servius left Athens.

Cæsar retired from Alexandria, happy, as he thought himself.

Cur sodalis meus Drusus interficio suus domus?

Ille vir sum sicut scio cum foris clarus tum domus
admirandus.

Credo cum sum Athenæ sæpe sum in schola philoso-
phus.

Hic contra ita quiesco, ut sum is tempus omnis Nea-
polis, *is*, 3 *f*.

Magnus sum rumor Puteoli, *orum*, 2 *plur*. Ptolemeus
sum in regnum.

Fero sui confero Cumæ, *arum*.

Forte evenio ut sum rus.

Arbitror Atticus sum rus.

Primum do salus Attica, qui arbitror sum rus.

Patior hic sum rus.

Si audeo peto Athenæ.

Commemoro is qui egomet video cum venio Capua.

An libenter inviso is locus ubi Demosthenes et Æschines
soleo decerto inter sui.

Venio Athenæ, Democritus inquit, neque quisque ibi
agnosco ego.

Cupio viso Alexandria, que reliquus Ægyptus.

Balbus recte venio domus meus.

Evolo rus ex urbs tanquam ex vinculum.

Evolo ex urbs rus.

Servius discedo Athenæ moleste fero.

Cæsar recipio sui Alexandria felix ut videor sui.

He went from Rome unacquainted with military affairs.
When Æschines was condemned, he left Athens, and
went to Rhodes.

When Demetrius Phalerius was driven from his coun-
try, he went to king Ptolemy.

Ad eundem modum usurpantur domus et rus.

You have drove me from my house.

They were unwilling to go from home.

They did not remove themselves from home.

*Hæc tria impersonalia interest, refert, et est, quibuscumque
Genitiuis adnectuntur, præter hos Ablatiuos fæminos,
mea, tua, nostra, vestra, et cuja.*

I desire to make an excursion into Greece; it is of great
consequence to Cicero.

This is of very great consequence to the state.

It is of great consequence to your private affairs, that
you should come as soon as possible.

It is of great consequence to my affairs, that you should
be at Rome.

It is of great consequence to him that the affair should
come to an interregnum.

It is the interest of all men to act right.

*Hæc Impersonalia accusandi casum exigunt iuvat, decet,
cum compositis, delectat, oportet.*

Catiline, you ought long since to be dragged to death
at the command of the consul.

You ought to be well furnished with precepts of philo-
sophy.

It is both proper and necessary that this should be done.

They ought to be stabbed with a sword.

It well becomes us that our country should be dearer to
us than ourselves.

*His impersonalibus subjicitur Accusatiuus cum Genitiuo,
pœnitet, tædet, miseret, miscerescit, pudet, priget.*

Judges, if you are tired of such citizens, shew it.

I am quite tired of my life, every thing is so full of
the utmost distress.

Crassus, I am ashamed of you.

Neither myself nor others shall repent of my industry.

Proficiscor Roma rudis res militaris.

Æschines damnatus, *part.* cedo Athenæ et confero sui Rhodus, 2 f.

Cum Demetrius Phalareus pello patria, confero sui ad rex Ptolemeus.

Expello ego domus meus.

Nolo exeo domus.

Non commoveo sui domus.

Cupio excurro in Græcia; magnus interest Cicero.

Hic vehementer interest res-publica.

Multum interest res familiaris tuus, tu quam primum venio.

Permagni noster sum tu sum Roma.

Permagni is interest res venio ad interregnum.

Interest omnis recte facio.

Catilina, oportet tu jam pridem duco ad mors iussus consul.

Oportet tu abundo præceptum philosophia.

Oportet et opus sum hic fio.

Oportet hic trucidio ferrum.

Decet patria carus sum ego quam egomet ipse.

Judex, si tædet tu talis civis, ostendo.

Prorsus tædet vita omnis sum plenissimus omnis miseria.

Craſſus, pudet ego tu.

Neque pænitet nos neque alius industria nostra.

I am ashamed to be so soon driven from my opinion.

Indeed I am not ashamed of you, whose memory I admire, but of Crycippus.

Indeed I am grieved for the very walls, and buildings.

Indeed you would now be friends with me again, if you knew how much I am ashamed of your infamy, of which you yourself are not ashamed.

* *Verbum impersonale passivæ vocis pro singulis personis utriusque numeri indifferenter accipi potest ut statur, id est sto, stas, stat, stamus, statis, stant, videlicet ex vi adjuncti obliqui, ut statur a me, id est sto, statur ab illis, id est stant.*

The Gods have given no greater or better gift to man. Since we have now walked enough, let us change our place.

We are arrived at the island, nothing is pleasanter than this.

If you choose it, let us sit in the shade.

Participia regunt casus verborum a quibus derivantur.

No one ought to wonder that human counsels are overruled by divine necessity.

He perceives innumerable stars adhering to the sky.

Quamvis in his usitatus est Dativus.

If we would acquire a happy life, we must cultivate virtue.

Participiorum voces cum fiunt Nomina Genitivum postulant.

The man was always affectionate to me.

Nothing is so desirous of things like itself, as nature.

He was always desirous of glory.

* *Note* : In making English, this Rule may be extended to all Verbs passive, by making the Ablative Case the Nominative, the Nominative the Accusative, and the Verb active; as is the Example above, which is rendered into true Latin. Where the Ablative Case *Diis* is made the Nominative in English; the Nominative Case *munus* is made the Accusative in English,

Pudet ego tam cito dejicio de sententia meus.

Pudet ego non tu quidem qui memoria admiror sed
Cryſippus.

Ego quidem miſeret paries ipſe atque teſtum.

Næ tu jam redeo ingratiâ ego cum ſi ſcio quàm ego
pudet nequitia tuus qui tu ipſe non pudet.

Nec ullum majus aut melius a Diis datum munus homini.
Quoniam jam fatiſ ambulo, muto locus.

Venio in inſula, nihil ſum amœnus hic.

Si videor confido in umbra.

Nemo debeo miror humanus conſilium ſum ſuperatus
divinus neceſſitas.

Video fidus innumerabilis inhærens cœlum.

Si volo adipiſcor vita beata, opera ſum dandus virtus.

Homo ſemper ſum peramans ego.

Nihil ſum tam appetens ſimilis ſui, quàm natura.

Semper ſum appetens gloria.

and the paſſive Verb *datum eſt*, is made by the Engliſh
active, *have given*. The Inverſion of this Rule will
be very uſeful in making Latin, as in this Example,
where the Nominative Caſe *Gods* is to be made the
Ablative, the Accuſative Caſe *Gift*, is to be made the
Nominative, and the Verb *have given*, to be made
paſſive, and to agree with *Gift*.

Pertasæus nunc Genitivum, nunc Accusativum regit.
I am tired of the levity of the Greeks.

Natus, prognatus, factus, cretus, creatus, procreatus,
ortus, editus, genitus, generatus, in Ablativum fe-
runtur omiffa fere Prepositione.

He was born of worthy parents, and in an honourable place.

Publius Sextius was descended from a father, a wife, virtuous, and severe man.

Orpheus and Rhesus were descended from a muse their mother.

I wish indeed the descendant of Venus had courage enough.

You have a son as I hear and hope born to glory.

*En et ecce demonstrandi Adverbia Nominativo, frequen-
tius junguntur, Accusativo rarius.*

Observe, this is what I before mentioned.

Behold the crime, behold the cause for which a fugi-
tive accuses his king, a slave his master.

En et ecce exprobandis soli Accusativo necluntur.

See these interpreters of leagues.

See the reason for which this excellent law was intro-
duced, that we might have those persons for judges,
which no one would choofe to entertain as guests.

*Quædam Adverbia loci, temporis, et quantitatis, Geni-
tivum post se recipiunt. Loci ut ubi, ubinam, nus-
quam, eo, longe, quo, ubivis, huicne.*

In what part of the world are we?

O ye immortal Gods! of what nation are we? What
government have we? In what city do we live?

The good men have no one to take the lead, our pa-
trons of liberty are far off.

*Temporis ut nunc, tunc, tum, interea, pridie, postri-
die.*

Ægypta came to me the day before the ides of April.
Philotimus came the day before that day.

Pertæsus sum levitas Græcus.

Natus sum bonus parens atque honestus locus.

Publius Sextius sum natus pater homo et sapiens, et
sanctus, et severus.

Orpheus et Rhæsus sum natus musa mater.

Utinam quidem prognatus Venus habeo satis animus.

Sum tu filius ut et audio et spero natus ad gloria.

En hic ille sum qui antea dico.

En crimen, en causa qui fugitivus accuso rex, servus
dominus.

En interpres fœdus, *eris*, 3 *n.*

En causa cur lex tam egregius fero, ut is iudex habeo
qui hospes habeo nemo volo.

Ubi terra sum?

O Dii immortalis! ubinam gens sum? Qui res-publica
habeo? In qui urbs vivo?

Bonus non habeo dux, vindex libertas longe gens ab-
sum.

Ægypta, venio ad ego pridie idus, *us*, 4 *m.* Aprilis.

Philotimus venio pridie is dies,

Quantitatis ut parum, satis, abunde.

I have less strength than either of you.

I am convinced you have not as yet strength sufficient for me to dispute with you.

There is protection sufficient in virtue to procure a happy life.

Quædam Dativum admittunt Nominum unde deducta sunt.

I sent to Athens to meet him.

Though they were out of the way, they went down to meet him.

I have sent Tyro to meet Dolabella; he will return on the ides.

You in the mean time was at Rome, to assist your friends truly.

Epicrates came to meet me a long way with all his friends.

The whole city came out to meet him as he came to town.

Little gowns were provided for the listors at the gates.

Adverbia Comparativi et Superlativi gradus, admittunt Casus Comparativis et Superlativis assuetos subservire.

Why was the camp moved farther from the camp of the enemy, and nearer to the city?

Dum et donec pro quamdiu, ut pro, postquam, quomodo, sicut ceu quasi, tanquam, perinde ac si, haud secus ac si, Adverbia similitudinis sive pro sicut. An, ne, num, numquid, aut, quomodo, quid, quare, quamobrem, quorum, indicativo junguntur. Quibus adde quis, quantus, qualis, quotus, uter.

I only ask you, whether you think my enemy's hatred of me was moderate,

Dum pro dummodo, ceu, quasi tanquam, perinde, ac si, haud secus ac si, dissimulative, seu, simulationis particulæ, an, ne, num, dubitandi, particulæ subjunctivo gaudent.

A certain man asked me when I left Rome? and whether there was any news there?

Habeo minus vis quam utervis vester.

Statuo tu nondum habeo satis vis ut ego luctor cum tu.

Est satis præsidium in virtus ad vivendus beate.

Mitto Athenæ obviam ille.

Cum sum devius obviam is descendo.

Ego mitto Tyro obviam Dolabella, revertor idus.

Tu interea sum Roma, scilicet sum præsto amicus.

Epicrates procedo obviam ego longe cum cives omnis.

Totus civitas procedo obviam hic veniens ad urbs.

Togula præsto sum lictor ad porta.

Cur castra moveo longius castra hostis, et proprius
urbs?

Tantum requiro a tu utrum puto odium inimicus sum
mediocris in ego.

Quidam quæso ex ego quis dies exeo Roma? et num
quis sum in is novus?

I fear lest I should again be of a different opinion from you.

O folly! or whether may I call it folly or remarkable impudence?

I fear lest he may attribute more to virtue than nature may allow.

Ubi pro quo, postquam, posteaquam, cum pro quando, donec pro quousque, quoad pro quam diu; simul, simulac, simulatque, simul ut pro quam primum. Quemadmodum, ut, utcumque, sicut antequam, priusquam, nunquam, jamdudum, jampridem, jam olim, *utrumque modum adsciscunt.*

I hope I have got a very good ship. I wrote this as soon as I got on board.

Quin jubendi vel hortendi Adverbium, alterutrum modum admittit.

But do you press the opportunity?

Ne prohibendi Adverbium Imperativo vel subjunctivo jungitur.

What are you willing to give me that these persons may not be taken from me?

Conjunctiones copulativæ et disjunctivæ, cum his quatuor quam nisi, præterquam, an similes casus in declinabilibus, similesque modos in Verbis nectunt.

I did not blame your cause but your plan.

We should take care that the punishment may not be greater than the fault.

We place confidence in those whom we think know more than ourselves.

We are composed of soul and body.

He ordered the man to be seized and carried to Scaurus.

All persons have thought her rather always the friend of every one, than the enemy of any one.

That clamour nothing disturbs, but comforts me, as it shews there are some ignorant citizens, but not many.

Vereor ne rursus dissentio a tu.

O stultitia! ne dico stultitia, an impudentia singularis?

Vereor ne tribuo plus virtus quam natura patior.

Spero nos habeo navis valde bonus. Scribo hic simul-
atque conscendo.

Quin tu urgeo occasio iste?

Quis volo do nos ne iste aufero a tu?

Non improbo causa noster sed consilium.
Caveo sum ne poena sum magnus quam culpa.

Habeo fides is qui plus intelligo quam ego arbitror.

Consto ex animus et corpus.
Jubeo homo comprehendo que deduco ad Scaurus.

Omnis judico ille potius semper amicus omnis, quam
inimicus quisquam.

Iste clamor nihil commoveo ego sed consolor, cum in-
dico quidam civis imperitus sum sed non multus.

Etſi, tametſi, etiamſi, quanquam, *in principio Orationis*, quippe, quando, quandoquidem, quoniam, *indicativo gaudent.*

Though he is without fault, yet he is not free from ſuſpicion.

Etſi, tametſi, etiamſi, quanquam, *in medio Orationis*, cum *pro* quamvis, quandoquidem, *vel* quoniam, licet, quamvis, ut *caſualis*, et *pro* quamvis, et ut pote, et *pro* ne, non, qui, quo, uti, quin, ſi *pro* quamvis *ſubjunctivum amant.* Quibus adde Pronomina *indefinita*, qui, quis, qualis, quantus.

All pleaſant things, although they may be judged of by the outward ſenſes, yet ought to be referred to the mind.

Ni, niſi, ſi, ſiquidem, ſin, quod, quia, cum, ubi, *pro poſtquam utrumque modum adſciſcunt.*

Unleſs it is diſagreeable, repeat what you have begun.

Quædam Præpoſitiones Accuſativis, quædam Ablativis ſerviunt. Quædam utriusque caſui ſerviunt, ut, in, ſub, ſuper, et ſubter.

The wiſeſt Philoſophers have properly looked for the origin of the chief good in Nature.

From every virtue particular kinds of duties ariſe.

His fellow-citizens drove Hannibal out of the city.

I have thought much and long upon that very ſubject.

Hannibal reſerved nothing for his private uſe.

Where is there any virtue, if there is nothing put in our own power?

They are in the ſame error.

Thoſe things which depend upon falſe principles, cannot be true.

Upon which ſubject as I have ſaid enough in my Cato Major.

We cannot do every thing by ourſelves.

Some ſay that the ſeat of the ſoul is in the heart; others in the brain.

What then is that to us?

To ſeparate the mind from the body, is nothing elſe than to learn to die.

Quamquam abs sum a culpa, tamen non carco suspicio.

Omnis jucundus quamquam judico sensus corpus, tamen
debeo refero ad animus.

Ni sum molestus, repeto qui corpi, *verb defective.*

Gravis Philosophus jus peto initium summus bonum
a natura.

Ex singulis virtus certus genus officium nascor.

Suus civis ejicio Hannibal a civitas.

Cogito multum et diu de iste res.

Hannibal reservo nullus ad usus suus.

Ubi virtus, si nihil sum situs, *part.* in ego ipse?

Verfor in similis error.

Qui a falsus initium proficiscor, ne possum sum verus.

De qui quoniam dico fatis multus, is Cato Major.

Non possum ago omnis per ego.

Alius dico sedes animus sum in cor, alius in cerebrum.

Quis igitur sum is ad ego?

Secerno animus a corpus, nequidquam alius sum quam
disco emorior.

We are ready to refute without obstinacy, and to be refuted without anger.

Our sentiments always agreed together as in peace, so also in war.

Hannibal was at the gates.

But this indeed is nothing to the purpose.

Præpositio Ablativum regens subaudita interdum facit ut addatur Ablativus.

It is easy to be freed from superstition, if you take away all the power of the Gods.

You make a subject in my opinion, not the least doubtful, doubtful by arguing.

I am of that opinion which I know you always was of.

He was instructed in Greek learning.

I said so, in that my first speech on the calends of January.

Do I seem to you to be in such want of friends?

Indeed, in my opinion, there is the greatest truth in the senses.

Præpositio in compositione eundem non nunquam casum regit, quem et extra compositionem regebat.

I wish we could wipe away the tears from all these by our votes, and decrees.

I am absent both from my house and the forum.

Verba composita cum a, ab, ad, con, de, ex, in, nonnunquam repetunt easdem Præpositiones cum suo casu extra compositionem, idque eleganter.

The Portian law has removed the rod from the body of every Roman citizen.

They say the soul exists after it has quitted the body.

The law orders us to approach the Gods with a pure mind.

He ought to detest that suspicion.

He flew to the city with incredible swiftness.

Men could scarce keep their hands from you.

A man of the greatest power fled from Brundisium to the city.

Those trades are disapproved of which incur the dislike of mankind.

Paro refello sine pertinacia, et refello sine iracundia.

Sensus noster semper congruo ut in pax, sic etiam in bellum.

Hannibal sum ad porta.

Sed hic jam nihil ad res.

Sum facilis libero superstitio cum tollo omnis vis Deus.

Facio res meus sententia minim dubius, dubius argumentor.

Ego sum in ista sententia qui scio tu semper sum.

Erudio Græcus doctrina.

Dico primus meus ille oratio calendæ, *arum*, 1 f. Januarius.

Videor ne tu sum tantus inopia amicus?

Meus quidem judicium, sum magnus veritas in sensus.

Utinam possum abstergo hic omnis fletus sententia noster et consilium.

Absum et domus et forum.

Portius, *a, um*. lex amoveo virga a corpus omnis civis Romanus.

Aio animus maneo cum excedo e corpus.

Lex jubeo accedo ad Deus caste.

Debeo abhorreo ab ista suspicio.

Advolo ad urbs incredibilis celeritas.

Homo vix possum abstineo manus a tu.

Homo potentissimus advolo ad urbs a Brundisium.

Is quæstus improbo qui incurro in odium homo.

In, pro, erga, contra, et ad, *Accusativum habent.*

He threw the rest of the body into the sea.

He threw my brother into prison.

He prepared a master and a tyrant for our children.

He hid himself in a dark part of the stair-case.

She married into a very distinguished family.

Should I alone be drawn into any difficulty, I would bear it patiently.

Let us quit the theatre; let us go into the forum.

Tenus gaudet Genitivo plurali.

The report of the comitia reached as far as Cuma.

Cephus is buried up to the loins.

Interjectiones non raro absolute, et sine casu ponuntur.

Oh house! alas, how art thou governed?

O compellantis soli Vocativo neclitur.

Oh! my friend Furnius, how have you been unacquainted with your own cause, who can so easily understand other persons?

O exclamantis Nominativo, Accusativo, et Vocativo jungitur.

Oh excellent guardian of the sheep, a wolf.

Oh wretched and unhappy that day, in which Sulla was appointed consul by all the centuries!

Oh night! thou who had almost brought eternal darkness over this city.

Oh the cunning fellows! with how few words do they expect to finish the business?

Oh your pleasing letters! two of which were delivered to me at one time.

Heu, Nominativo, Dativo, vel Accusativo adheret.

We have sent ambassadors, alas! miserable me.

Proh, ah, et vah, Accusativum et Vocativum adiscunt.

O ye immortal Gods! guardians and preservers of this city and empire, what wickedness have ye seen.

Abjicio reliquus corpus in mare.

Conjicio frater in vincula, *orum*, 2 *n*.

Compono magister et tyrannus in noster liberi, *orum*, 2 *m*.

Abdo sui in tenebræ, *arum*, 1 *f*. scala.

Nubo in familia clarissimus.

Si solus adduco in discrimen aliquis, fero animus æquior, *us*.

Exeo e theatrum; venio in forum.

Rumor de comitia clare tenus Cumæ,

Cepheus condo tenus lumbus.

O domus! heu quam gubernor?

O! meus Furnius, quam tu non nosco tuus causa, qui tam facile disco alienus?

O præclarus custos ovis! lupus.

O miser et infelix dies ille qui Sulla renuntio consul omnis centuria!

O nox! qui fere afferro æternus tenebræ hic urbs.

O cum Ac. acutus homo! quam pausi verbum puto negotium confectus.

O suavis Epistola tuus! duo datus ego unum tempus.

Mitto legatus heu! ego miser.

Pro Dii immortalis! custos et conservator hic urbs, qui scelus video?

Hei et vœ, Dativo apponuntur.

Woe is me! I cannot recollect this without tears.

LONGER EXERCISES.

Verbum personale, &c.

THE mind of man is improved by learning, and from reflection it is always speculating or acting, and is lead on by the pleasure of seeing and hearing. There is such an innate love of knowledge and science in us, that no one can doubt, but that human nature is borne away thereunto, uninvited by any advantage. Pain can force a confession of the truth, even from the unwilling.

A good man will not only not dare to do, but even to think of what he dares not publickly avow.

I wish, Pompey, that you had never had any connection with Cæsar, or had never broke it, the one had been becoming your dignity, the other your prudence.

It follows that we are naturally framed to be just, but that such is the corruption of bad company, that the sparks of *virtue* which are given us by nature, are extinguished by that, and the contrary vices spring up, and are established.

Dignior est.

Had you and I done this, which never came into our minds, on account of our daily apprehensions; we might have spent all this time together, nor would your bad health have been any objection to me, nor my affliction to you.

As to your Son, I fear if I should not mention him, I should appear to take no notice of his acknowledged merit; but if I should write all I think of him, that I should renew your grief, and want of him by my letter; but however you will act most prudently, if you persuade yourself that you partake of his piety, his virtue, his industry, wheresoever he shall be; for those things which we possess by continually reflecting on them, are not less our own, than what we have under our eye; and for these reasons his

Hei ego! non possum commemoro hic sine lachryma.

HOMO mens disco alo et cogito, semper aliquis aut inquiero aut ago videoque et audio delecto duco.

Tantus sum igitur innatus in ego cognitio amor, ut nemo dubito possum, quin ad is res homo natura nullus emolumentum invito rapio.

Dolor verus vox elicio possum etiam invitus.

Vir bonus non modo facio sed ne cogito quidem quiscquam audeo qui non audeo pradico.

Utinam, Pompeius, cum Cæsar societas aut nunquam coeo aut nunquam dirimo, sum alter gravitas alter prudentia tuus.

Sequor justus natura Ego sum factus tantus autem sum corrupteta natus consuetudo ut ab is tanquam igniscutus exstinguo a natura datus exorior que, et confirmor vitium contrarius.

Si is ago ego atque tu qui ne in mens quidem ego venio propter quotidianus metus omnis tempus una sum neque ego valetude tuus offendo neque tu meror meus.

De tuus autem filius, vereor ne si nihil ad tu scribo, debitus is virtus videor testimonium, non capio fin autem omnis qui sentio perscribo, ne refrico meus literæ desiderium et dolor tuus, sed tamen prudentissime facio, si ille pietas, virtus, industria ubicunque sum tuus sum tecum sum duco, nec enim minus noster sum qui animus complector, quam qui oculis intueor qui causa et ille eximius virtus summusque in tu amor magnus tu consolatio debeo sum; et ego cæterque qui tu non ex fortuna sed ex virtus tuus pendo

singular abilities, and high affection for you, ought to be a great consolation to you; so also should I, and some others who now value, and always shall value you, not by your fortune, but your worth; but your greatest comfort should be the consciousness of your own integrity, when you reflect that nothing has happened to you by your own fault, and add this also, that wise men heed not the accidents of fortune, but the crimes which they themselves are guilty of. Influenced by the remembrance of our ancient friendship, and your son's great attention to me, I will, on no occasion, be wanting either to console, or advise you in your present situation. Should you happen to make any request to me by letter, I will take care that you shall conclude your application has not been in vain.

If you and Tullia, our delight, are well, I and my dearest Cicero are well.

When my brother came to me, in the first place our discourse, and that a long one, was about you, from whence I came to those particulars, which you and I had talked over with each other concerning your sister.

Call off your attention and thoughts from these subjects, and recollect rather those things which are worthy of your character; that she lived as long as was necessary for her; she lived to see you her father, Prætor, Consul, Augur; to perform every duty that was incumbent on her, and then when the Government was no more, she quitted this life; what is there that you or she can complain of Fortune on this account?

Copulatum per.

It is evident, that unless equity, and fidelity, and justice proceed from nature, it is impossible to find a good man.

Order, Constancy, and Moderation are employed in things of that nature, which have a reference to some action.

Pompey and Hortensius nominated me Augur, at the request of the whole College.

femperque pendo ; et maxime animus tuus conscientia, cum tu nihil merito accido reputo, et ille adjungo homo sapiens turpitudine non casus et delictum suus, non alius injuria commoveo. Ego et memoria noster vetus amicitia et virtus, atque observantia filius tuus, monitus nullus locus desum, neque ad consolor neque ad levo fortuna tuus. Tu si quis ad ego forte scribo perficio, ne tu frustra scribo arbitror.

Si tu et Tullia lux noster valeo, ego et suavis Cicero valeo.

Cum ad ego frater venio, in primus ego sermo, isque multus, de tu, sum ex qui ego venio ad is, qui sum ego et tu inter ego de foror locutus.

Tu ab hinc res animus ac cogitatio tuus avoco, atque is potius reminiscor qui dignus tuus persona sum quam diu is opus, sum vivo una cum Respublica, sum tu pater, suus Præter, Consul, Augur video ; omnis bonus prope perfunctus cum res-publica occido vita excedo ; quis sum qui tu aut ille cum fortuna hic nomen queror possum.

Perpicuus sum visis æquitas et fides et justitia profisciscor, a natura vir bonus non possum reperio.

Ordo, constantia, et moderatio veror in is genus ad qui adhibendus sum actio quidam.

Ego Augur a totus Collegium expetitus Pompeius et Hortensius nomino.

Nomen Multitudinis.

Upon this, when both of them exprest their being ready to hear me; in the first place says I, I entreat you, that you would not expect, that, like a philosopher, I should explain any system to you.

Non semper.

To employ your reason and your words prudently; to perform what you undertake with deliberation, and in every circumstance to discern what is true, and to defend it, is graceful; on the other hand, to be deceived, to blunder, to be cheated, is disgraceful. To think this, is a mark of prudence; to do it, of courage; both to think, and to do it, of perfect and compleat virtue.

Aliquando Oratio.

To deprive any one of what is his due, and for a man to increase his own property at the expence of his neighbour, is more contradictory to human nature, than death, than poverty, than pain, or any thing else which can happen to our persons, or external goods; for, in the first place, it takes away all connection and society between mankind, for if we were originally so constituted, as to plunder, and injure each other, for our own emolument, that bond of unity between man and man, which is the principal work of nature, must necessarily be broke in sunder; just as if any one of our limbs should entertain this notion, to think that it could possibly continue in health, if it appropriated to itself the nutriment of any other part, although it is evident that from hence the whole body must be weakened and destroyed; thus if any one should seize upon what is the support of another, and convert whatever he could to his own private emolument, the society and community of mankind must, of course, be overturned; for as every one is more desirous to procure for himself, than any other, those things which are necessary for the support of life; this is what is allowed by nature itself, but nature also will not permit this, that we should increase our power, our influence or fortune by plundering of others;

Hic cum uterque sui ad audio significo paratus primum
inquam deprecior ne ego tanquam philosophus puto
schola tu aliquis explico.

Ratio utor atque oratio prudenter, et ago qui ago
considerate, omnis que in res quis sum verum video
et tueor deceo, contraque, fallor, erro decipior,
dedeceo.

Hic sentio prudentia sum, facio, fortitudo, et sentio
vero et facio perfectus cumulatus que virtus.

Detraho aliquis alter et homo homo incommodum suus
augeo commodum, magis sum contra natura, quam
mors, quam paupertas, quam dolor, quam ceter qui
possum aut corpus accido, aut res externus; nam,
principium, tollo convictus humanus et societas, si
enim sic sum affectus, ut proptu suus quisque emolu-
mentum spolio aut violo alter, disrumpe necesse, sum
is qui maxime sum secundum natura humanus genus
societas, ut si unusquisque membrum sensus hic habeo
ut possum puto sui valeo, si proximus membrum
valetudo ad sui traduco debilitor et intereo totus
corpus necesse, sum sic si unusquisque ego rapio ad
sui, commodum alius detraho qui quisque possum
emolumentum sui gratia societas homo et communitas
evertor necesse, sum nam sui ut quisque malo qui
ad usum vita pertineo quam alter, quam alter acquiro
concessus sum, non repugnans natura ille quidem
natura, non patior ut alius spoliolum noster facultas
copia opis augeo, neque vero hic solum natura is
sum jus gens, sed et lex populus qui in singulas
civitas, Respublica contineor idem modus constitutor,
ut non licet suus commodum causa noceo alter,
hic enim specto lex hic volo incolumis sum civis
conjunctio qui qui dirimo is mors ex sulium vin-
culum damnum coerceo.

nor is this only established by nature, that is by the general law of mankind, but also by the positive institution of all people, by which in every state, their Governments are supported; for this is what their laws have in view, this they intend, that the bond of society may be preserved between the Citizens, and whosoever breaks it, they punish with death, banishment, imprisonment, or fine.

Sometimes to depart a little from one's own right, is not only generous, but advantageous.

It is enough, not to raise up those men who are fallen through imprudence; but to press those who lye down, or to push on those who are falling, is certainly inhuman.

To despise what any one may think of him, is a mark not only of an arrogant man, but also of one totally abandoned.

To know but little is not shameful; but foolishly to persevere a long time in what you know but little of, is; since the one may be attributed to the general infirmity of human nature; the other to the peculiar fault of the individual.

Aliquando Adverbium.

Part of you particularly avoided the approach to, and the fight of this place, part of you did not earnestly attend it.

I am very glad that you are got safe to Epirus, and that as you write, you have had a pleasant voyage.

It is in my opinion highly decorous, that the houses of illustrious men should be open to illustrious guests.

It is evident that the benefits and advantages which are received from those things which are inanimate, these we could by no means enjoy without the labour and assistance of mankind.

Verba infiniti.

See how I am convinced that you are another self.

I think thus, that an accomplished general should possess these four qualifications; a knowledge of war, courage, authority, good fortune.

I not only confess that you know these things better than I, but also easily permit it.

Non modo liberalis sum paulo nonnunquam de suis
jus, decedo sed etiam fructuosus.

Satis sum homo imprudentia lapsus non erigo urgeo
vero jacens aut præcipitans impello certe sum inhu-
manus.

Negligo quis de sui quisque sentio non solum arrogans
sum sed etiam omnino dissolutus.

Non parum cognosco sed in parum cognosco stulte et
diu persevero turpis sum propterea quod alter com-
munis homo infirmitas, alter singularis unusquisque
vitium attribuo.

Aditus hic locus conspectus que vester partim magno-
pere fugio, partim non vehementer sequor.

Tu in Epirus salvus venio, et ut scribo, ex sententia
navigo vehementer gaudeo.

Sum enim ut ego videor valde decorus, pateo domus
homo illustris illustris hospes.

Perspicuus sum qui fructus qui utilitas ex res is qui sum
inanimatus, percipior is ego nullus modus sine homo
manus atque opera capio possum.

Video quam ego persuadeo tu ego sum alter.

Ego sic existimo in summus imperator quatuor hic res
in sum oportet, scientia res militaris, virtus, autho-
ritas, felicitas.

Ego enim scio tu iste melius quam ego non fateor so-
lum, sed etiam facile patior.

Many persons entertain depraved notions of the Deity, but all believe that there is a divine power and nature.

He added this also, which is certainly true, that brave and wise men do not usually so much aim at the reward of good actions, as the actions themselves.

I add this also, that nature without education has oftner attained to glory, and virtue, than education without nature.

I was doubly pleased with your letters, both because I myself laughed, and because I perceived that you can now laugh.

Do you say that you think I had rather have my works read and approved of by any one, than by you?

He sees that there is no evil but where there is a fault; but that there is no fault when that happens which is not in the power of man.

But I find the man never made an auction, never sold any thing but the produce of his estate; not only is in no one's debt, but is, and always has been full in cash of his own.

I return to what I wrote in the first part of my letter, that men will soon form a judgment of your whole conduct, not so much from your intention, as the event.

This I rather fear, lest through ignorance of the true path of glory, you should think it glorious for yourself alone to have more power than all others, and had rather be feared than loved by your fellow-citizens.

Had not you rather believe what can be proved, that the souls of famous men, such as the Tyndaridæ were, are divine and eternal, than that those who have been once burnt can ride upon an horse, or fight in an army?

I could swear by Jupiter, and the household Gods, both that I burn with a desire of finding out the truth, and that I think what I say; for how can I not desire to find out the truth, when I rejoice if I find any thing like the truth?

As we believe by nature that there are Gods, but know by reasoning what they are; so we conclude that our souls remain (after death) by the general consent of all nations; but in what state, or what they are, we learn from reflection.

Multus de Dii pravus sentio omnis tamen sum vis et natura divinus arbitror.

Addo hic qui certe verus sum fortis et sapiens vir non tam præmium sequor soleo recte factum quam ipse rectus factum.

Ille etiam adjungo sapius ad laus atque virtus natura sine doctrina quam sine natura valeo doctrina.

Dupliciter delecto tuus literæ et quod ipse rideo, et quod tu intelligo jam possum rideo.

Aio ne tu existimo ab ullus malo meus lego proboque quam a tu?

Video nullus malum sum nisi culpa, culpa autem nullus sum cum is qui ab homo non possum præsto evenio.

At homo invenio auctio facio nullus vendo præter fructus suos nihil unquam, non modo in æs alienus nullus sed in sua nummus multus sum.

Redeo ad ille qui initium scribo totus factum tuus judicium non tam ex concilium tuus quam ex eventus homo facio.

Ille magis vereor ne ignoro verus iter gloria gloriosus puto, plus tu unus possum quam omnis et metuo a civis tuus quam diligo malo.

Nonne malo ille credo qui-probo possum animus præclarus homo qualis iste Tyndaridæ sum diurnus sum et æternus quam is qui scænel cremo equito et in acies pugno possum.

Juro per Jupiter Dii que penates ego et ardeo studium verum reperiendus et is sentio qui dico qui enim possum non cupio verum invenio cum gaudeo si similis verum quis invenio.

Ut Deus sum natura opinor qualisque sum ratione cognosco sic permaneo animus arbitror consensus natio omnis; quis in sedes maneo qualisque sum ratio discendus sum.

Nor do I agree with those who have lately began to assert, that our souls perish together with our bodies and that death annihilates every thing: I am rather influenced by the authority of Socrates, who always said that the soul of man was divine, and that when it left the body, it returned back to heaven.

If you should know that an asp laid concealed any where, and one who did not know it, should intend to sit upon it, whose death would be an advantage to you; you would do wickedly, if you did not caution him not to sit there; and yet it is evident that you could have acted so with impunity, for who could have convicted you of it?

Varie Resolvi.

I will not repeat all the misery I have suffered through the wickedness, not only of my enemies, but of those who envied me, lest I should not only increase my own sorrow, but also excite your grief.

Happy is the man, whose lot it is to be able to acquire wisdom and true knowledge, even in his old age.

I beg and intreat of you judges, to give that mercy to a very brave man, for which he asks not himself.

As philosophy alone teaches us all other things, so also that which is most difficult, to know ourselves.

What ignominy, what disgrace will not any one undergo to avoid pain, who has concluded that that is the greatest evil?

You ordered that physician whom you brought with you, to open the veins of the man.

Your friend Caninius advised me, in your own words, to write to you, if there was any thing which I thought you ought to know.

A wonderful fury has seized not only the wicked, but even those who are esteemed good, that they desire to fight, whilst I am calling out, that nothing is more dreadful than a civil war.

Who of us engages in any laborious bodily exercise, but to obtain some advantage from it: or who can rightfully censure even him, who desires to enjoy that pleasure, which will be attended with no bad consequence?

I have read your letter, by which I learn, that our friend Cæsar considers you as a great lawyer; you have

Neque enim assentior is qui hic nuper differo cœpi cum corpus simul animus intereo atque omnis mors deleo plus apud ego Socrates auctoritas, valeo qui dico semper animus homo sum divinus isque cum corpus excedo reditus in cœlum pateo.

Si scio aspis occulte lateo, et volo imprudens superis assideo qui mors tu emolumentum, futurus sum, facio improbe facio nisi moneo ne assideo, sed impune tamen is tu consto facio, quis enim coarguo possum?

Non facio ut enumero miseria omnis in qui incido per scelus, non tam inimicus meus, quam invidus ne et meus mœror exagito, et tu in idem luctus voco.

Beatus ille qui etiam in senectus contingo ut sapientia verus que opinio assequor possum.

Oro obtestorque tu iudex, ut is misericordia tribuo fortis vir qui ipse non imploro.

Philosophia unus ego cum cæter res omnis tum qui sum difficilis doceo ut egomet ipse nosco.

Quis quis ignominia quis turpitude non perfero ut effugio dolor, si is summus malus sum decerno?

Is medicus qui tu cum adduco impero ut vena homo incido.

Caninius noster ego tuus verbum admoneo ut scribo ad tu si quis sum qui puto tu scio oportet.

Mirus invado furor non solum improbus sed etiam is qui bonus habeo ut pugno cupio ego clamans nihil sum bellum civilis miser.

Quis noster exercitatio ullus corpus suscipio laboriosus nisi ut aliquis ex is commodum consequor, quis autem vel is jus reprehendo qui in is voluptas volo sum qui nihil molestia consequor.

Lego tuus literæ ex qui intelligo tu Cæsar noster valde

reason to be glad, that you are got into a place where you may appear to understand something.

Impersonalia.

It seems wonderful that a soothsayer does not laugh when he sees a soothsayer; this is more wonderful, that you can keep from laughing one among another. Fortune is not only blind herself, but she also generally makes those blind whom she favours: and indeed, we may often see, those who were before of obliging tempers, altered by place, power, and prosperity.

When we admit these things to be true, and rightly as I judge, how can we be allowed to separate law and right from nature.

I may be allowed to praise myself before you, Son Marcus, to whom the inheritance of my glory, and the imitation of my conduct, devolves.

It was evident that Pompey took this very ill, which when I heard from others, I principally knew from my brother.

Do you wish then that I should go through all the philosophy of Epicurus, or that I should confine my enquiry to pleasure alone, concerning which all the dispute is?

Adjectivum cum.

What character we chuse to sustain, depends upon our own choice, thus some apply to philosophy, others to the civil law, others to eloquence, each person selecting some particular virtue, in which he chuses to excell.

All the polite arts have a certain common bond, and are connected together, as it were by a certain affinity between them.

If I mistake in this, because I believe that the soul of man is immortal, I willingly mistake; nor do I desire to have this mistake torn from me whilst I live.

Therefore on account of this my doubt, this very letter is the shorter, because, while I am uncertain where you are, I am unwilling that our private correspondence should fall into strange hands.

jus consultus videor sum quod gaudeo tu in iste locus venio ubi aliquis sapio videor.

Mirabilis videor quod non rideo haruspex cum haruspex video hic mirabilis quod tu inter tu risus tenepossum.

Non enim solum ipse fortuna cæcus sum sed ille etiam plerumque efficio cæcus qui complector itaque hic quoque video licet is qui antea commodus sum mos imperium potestas prosperus res immuto.

Qui cum verus sum recte, ut arbitror concedo qui jam licet ego, a natura lex et jus sejungo.

Licet Marcus filius apud tu glorior, ad qui et hereditas hic gloria et factum imitatio pertinet.

Sane moleste Pompeius fero consto, qui ego cum audio ex alius maxime ex meus frater cognosco.

Utrum igitur percurro omnis Epicurus disciplina placet, an de voluptas unus quæro de qui omnis certamen sum.

Ipse autem qui persona gero volo a noster voluntas, proficiscor atque sui alius ad philosophia, alius ad jus civilis, alius ad eloquentiam applico ipse, que virtus in alius, alius malo excello.

Omnis ars qui ad humanitas pertineo, habeo quidam communis vinculum, at quasi cognitio quidam inter sui contineo.

Quod si in hic erro quod animus homo immortalis sum credo libenter erro nec ego hic error dum vivo extorqueo volo.

Itaque propter hic dubitatio meus brevis hic ipse epistola sum quod cum incertus sum ubi sum nolo ille noster familiaris sermo in alienus manus devenio.

In an active and military life, even a little philosophy is often very serviceable, and produces advantages, if not so great as could be received from a general knowledge of philosophy, yet such as may sometimes, in some degree, relieve us from passion, sickness, or fear.

If you have received the greatest injury from him, yet as you have been his questor, you cannot prosecute him without some censure; but if no injury has been done to you, you cannot prosecute him without a crime.

Many are the secret wounds of the state; many the pernicious machinations of abandoned citizens. There is no foreign danger, no king, no people, no nation to be feared; the malady is secret, intestine, domestic.

The seeds of virtue are implanted in our minds, and were these permitted to grow to maturity, nature herself would conduct us to a happy life; but now as soon as we are brought into the light, and taken care of, we are immediately engaged in every depravity, and every perversity of opinion, so that we seem to suck in error, almost with our nurse's milk.

Dignius est.

The senate and all the people have been delighted with your agreement.

Neither the parent, nor the nurse, nor the master, nor the poet, nor the stage depraves our outward senses, nor does the conspiracy of numbers seduce those from their trust; but every snare is spread for our souls, either by those whom I have just mentioned, or by what continues deeply interwoven in every sense, pleasure.

Ad eundem.

What ought we to do when incited by the kindness of others, to make an acknowledgement? Should we not imitate fruitful lands, which return much more than they have received; for if we hesitate not to confer favours upon those whom we hope will be serviceable to us, how ought we to behave to those who have been already so?

In vita occupatus atque militaris paucus ipse in philosophia multum sæpe profum et fero fructus, si non tantus quantus ex universus philosophia percipio possum tamen is qui aliquis ex pars interdum aut cupiditas aut ægritudo aut metus libero.

Si summus injuria ab ille accipio tamen quoniam quæstor is sum non possum is sine ullus vituperatio accuso si vero nullus tu fio injuria sine scelus is accuso non possum.

Multus sum occultus res-publica vulnus multus nefarius cives perniciosus concilium nullus externus periculum sum non rex non gens ullus non natio pertimescendus sum includo malum intestinus ac domesticus sum.

Sum enim ingenium noster semen innatus virtus qui si adolesco licet ipse ego ad beatus vita natura perducō nunc autem simul edo in lux, et suscipio in omnis continuo pravitas verfor ut pœne cum lac nutrix error sugo videor.

Senatus et cunctus civitas delecto vester concordia.

Sensus noster, non parens, non nutrix, non magister, non poeta, non scena depravo, non multitudo consensus abduco ille a verum animus vero omnis tendo infidiæ vel ab is qui modo numero vel ab is qui penitus in omnis sensus implicatus infideo imitatrix bonum voluptas malum autem mater omnis.

Quis nam beneficium provocatus facio debeo, an non imitor ager fertilis, qui multo plus affero quam accipio? etenim si in is qui spero ego profuturus non dubito officium confero, qualis in is sum debeo qui jam profum?

That God, who rules within us, forbids us to depart hence without his permission.

The mind exalting itself, always so looks forward into futurity, as if it was then finally about to live, when it had departed from this life.

Nor do I think there ever was any such monster upon earth, formed of such contrary passions and natural inclinations, so various, so contradictory to each other.

In the first place it is natural to every kind of animal to defend itself, its life and body; and to avoid those things which may seem hurtful, and to seek after, and procure, all things which are necessary to life, as pasture, shelter, and the like.

Relativum cum.

What disposition in human nature is better than their's who think themselves born to please, to protect, and preserve mankind?

They give good advice, who forbid us to do any thing of which we doubt whether it is just or unjust, for justice makes itself evident; a doubt implies suspicion of an injury.

Man who is partaker of Reason, by which he discerns consequences, and sees the principles and causes of things, and is not ignorant of their progress and distant origin, who compares things similar, and joins and connects the future with the present; can easily see through the course of his whole life, and prepare things necessary for going through it.

There is a letter extant of old Marcus Cato to his son, in which he writes that he heard he was dismissed by his Consul, when he was a soldier in Macedonia during the Persia war, he therefore admonishes him to take care that he did not enter into battle, for he affirmed that it was not lawful for one who was not a soldier to engage with the enemy.

Nec unica.

Respect your Ancestors, and so govern the State that your fellow-citizens may rejoice you were born; without which no one can be happy, no one can be illustrious.

Veto dominor ille in ego Deus injustus hinc ego suus demigro.

Animus erigo sui posteritas semper ita prospicio quasi cum excedo e vita tum denique victurus sum.

Neque ego unquam sum talis monstrum in terra ullus puto tam ex contrarius diversusque inter sui pug-nans natura studium cupiditasque conflatus.

Principium genus animans omnis sum a natura tributus ut sui vita corpus que tueor declino que is qui nociturus videor, omnis que qui sum ad vivo neces-sarius inquirō et paro ut pastus latibulum et alius idem genus.

Qui sum igitur bonus in homo genus natura quam is qui sui nascor ad homo juvandus tutandus con-servandus arbitror?

Bene præcipio qui veto quisquam ago qui dubito æquus sum an iniquus æquitas enim luceo, ipse per sui dubitatio cogitatio significo injuria.

Homo qui ratio sum particeps, per qui consequens cerno principium et causa res video isque progressus et antecessio non ignoro similitudo comparo resque præsens adjuugo atque annecto futurus facile totus vita cursus video adis que dego præparo res neces-sarius.

Marcus quidem Cato senex sum epistola ad filius, in qui scribo sui audio is missus fio a Consul cum in Macedonia bellum Persicum miles sum moneo igitur, ut caveo ne prælium inco nego enim jus sum qui miles non sum pugno cum hostis.

Majores tuus respicio, atque ita gubernō res publica ut nascor tu civis tuus gaudeo sine qui nec beatus nec elarus sum quis quam possum.

I received your very short letter, in which I could not learn what I wished to know, but could perceive what I had no doubt of, for I could not find how you bear our common misfortunes; but could easily discern how much you love me, had I known the one as well as I knew the other, I would have adapted my letter to it, but however, though in my former letter I wrote what I thought necessary, yet I judge it proper to let you know at present in few words, that you are not to suppose yourself in any particular danger; 'tis true we are all in great danger, but it is general; you therefore ought not to expect any particular good luck, or refuse what we must all submit to, let us therefore entertain the same affection for each other we always did, which I can hope for from you, and engage for from myself,

Young men hope that they shall live long, which old men cannot hope for, but their hopes are foolish: for what can be more silly, than to regard those things as certain, which are uncertain?

Relativum inter.

Will there be any place in the world more fit to receive such virtue, than that which gave it birth?

This provident, sagacious, various, subtle, thoughtful, rational, wise animal, which we call man, is created by the supreme God with noble privileges; for he alone, of so many different kinds and sorts of animals, is partaker of reason and knowledge, when all others are without them; for what is there, I will not say in man, but in all heaven and earth, more divine than reason?

Aliquando Relativum.

Can you deny that that very day being prevented by my guards, and my attention, you was unable to effect any thing against the State, at which time you declared that you would be content with the absence of others, but with the massacre of us who continued at Rome.

Every thing has been done by my fault, who thought myself loved by those who envied me, did not attend to those who courted me.

Accipio perbrevis tuus literæ, qui is qui scio cupio
cognosco non possum cognosco autem qui ego dubius
non sum nam quam fortiter sero communis miseria,
non intelligo quam ego amo facile perspicio, sed hic
scio ille, si scio adis meus literæ accommodo, sed
tamen etsi antea scribo qui existimo scribo oportet
tamen tui tempus breviter commonendus puto ne quis
periculum tu proprius existimo sum in magnus omnis,
sed tamen in communis sum quasi non debeo aut
proprius portulo, aut communis recuso qua propter is
animus sum inter ego, qui semper sum qui de tu
spero de ego præsto possum.

Spero adolescens diu fui victurus qui spero senex non
possum insipienter spero quis enim stultus quam
incertus pro certus habeo.

Sum dignus locus in terra ullus qui hic virtus excipio
quam qui procreo?

Animal hic providus sagax qui multiplex auctus memor
plenus ratio et consilium, qui voco homo, præclarus
quidam conditio genero a summus Deus solus,
sum enim ex tot animans genus atque natura par-
ticeps ratio et cogitatio cum cæter sum omnis expers,
quis sum autem non dico in homo sed in omnis
cælum atque terra ratio divinus.

Num incitior possum tu ille ipse dies meus præsidium,
meus diligentia, circum clusus commoveo tu contra
Res publica non possum cum tu discessus cæter noster
tamen, qui remaneo cædes contentus tu sum dico.

Omnis sum meus culpa commissus qui ab is ego amo
puto qui invideo is non sequor qui peto.

I perceive those who followed a different plan from you, are to be distinguished into two classes: for either they endeavoured to renew the war (and these went into Africa) or like me, trusted to the conquerer. Your plan was between both, who perhaps judged that one was the mark of a mean, the other of an obstinate mind.

Quoties.

The Græcians paid divine honours to those men who killed tyrants.

He who fears what cannot be avoided, can by no means live with a quiet mind.

Men pervert those things which are the first principles of nature, when they separate the useful from the honourable.

Socrates, when he was asked, why he had fixed no punishment on him who killed his parent, replied, that it was, he supposed, what no one would do.

Before I proceed to those things which have been treated of by you, I will say what I think of you yourself.

The praise of those actions is considered as most pleasing which seem to be undertaken by brave men, without emolument or reward.

When we consider all things which are agreeable and pleasing to the people, we shall find nothing so popular as peace, harmony, and quiet.

Whatever that faculty is which thinks, which reasons, which wills, which improves, it is celestial and divine; and therefore is necessarily eternal.

When the Samnites offered a large quantity of gold to Curius, when he was sitting by his fire-side, they were rejected by him, for he said it did not seem noble to him, to be in the possession of gold, but to command those who had it.

What upon the whole is this long time, in which there is some end; and when that shall approach, all past pleasure is as nothing, because it will hereafter be as nothing.

He, who fixes the chief good in such a manner that it has no connection with virtue, and estimates it by his own private advantage, and not by the honourable, if he is consistent with himself, and is not

Qui non idem consilium qui tu sequor is video in duo genus sum distractus, aut enim renovo bellum conor hicque sui in Africa conféro aut quemadmodum, ego victor sui credo medius quidam tuus consilium sum qui hic fortasse humilis animus ducó ille pertinax.

Græcus homo deus honor tribuo is vir qui tyrannus neco.

Qui is quivito non possum metua is vivo animus quietus nullus modus possum.

Perverto homo is qui sum fundamentum natura cum utilitas ab honestus sejungo.

Sócrates cum interrogo cur nullus supplicium constituo in is qui parens pecco, respondeo sui is nemo facio puto.

Antequam adgregior ad is qui a tu disputo de tu ipse dico quis sentio.

Gratissimus laus is factum habeo qui suscipio videor a vir fortis sine emolumentum ac præmium.

Cum circumspicio omnis qui populus gratus atque jucundus sum nihil tam popularis quam pax concordia otium reperio.

Quisquis sum ille qui sentio, qui sapio, qui volo, qui vigeo cælestis et divinus sum ob isque res æternus sum necesse sum.

Curius ad focus sedens magnus aurum pondus Sannes, cum afferó repudior ab is non enim aurum habeo, præclarus nec video dico sed is qui habeo aurum impero.

Qui sum omnino hic ipse diu in qui sum aliquis extremum qui cum venio omnis voluptas præteritus pro nihilum sum quia postea nullus sum.

Qui summus bonus sic instituo ut nihil habeo cum virtus conjunctus isque suus commodum, non honestas metior hic si sui ipse consensio et non interdum

sometimes overcome by the goodness of his natural disposition, can never cultivate friendship, or justice, or generosity.

Who of all men is there, who has even any intercourse with the muses, that is, with politeness and learning, but had rather be Archimedes the mathematician, than Dionisius the tyrant?

I entirely disagree with those, who like beasts make pleasure the end of every thing; for they can admire nothing noble, magnificent, and divine, who throw away all their thoughts upon so mean, and so despicable an object.

In the consulate of L. Crassus and Q. Scævola he first pleaded in the forum, and indeed, before those Consuls themselves, who excelled all persons in judgment.

Why have I been longer upon this subject than I expected? Because I wondered that you, who ought to know these things, believe that I have ever done any thing which might be inconsistent with our friendship.

At si.

It may happen that a man may think justly, and cannot elegantly express what he thinks.

He had by nature a peculiar penetration, which he improved also by practice.

I desire you will send me as soon as possible, what you have collected for my academy.

To digress from your subject, for the purpose of exciting the passions, is often useful.

I speak not of what I, but what an orator might be capable of.

I have certain ways and means, by which I can investigate, and trace up all their attempts.

I perceive you collect every thing which you think can give me any hopes of a change of affairs.

What in human affairs can seem great to him, to whom all eternity, and the immensity of the whole universe may be known?

I chose not to write what the unlettered could not understand, and what scholars would not think worth reading.

natura bonitas vinco neque amicitia colo possum
nec iustitia, nec liberalitas.

Quis sum omnis qui modo cum musa is sum cum hu-
manitas et cum doctrina habeo aliquis commercium
qui sui non Archimedes mathematicus, malo quam
Dionisius tyrannus?

Ab is qui pecus ritus ad voluptas omnis refero longe
dissentio nihil enim altus, nihil magnificus ac divinus,
suspicio possum qui suus omnis cogitatio abjicio in
res tam humilis tamque contemptus.

L. Crassus, Q. Scævola consul primum in forum dico
et apud hic ipse quidem consul qui omnis intellegentia
anteo.

Quorsum hic oratio longus quam puto quia admiror
tu qui hic nosco debeo quisquam a ego commissus
qui sum alienus noster amicitia credo.

Fio possum ut recte quis sentio et is qui sentio polite
eloquor non possum.

Habeo a natura genus quidam acumen qui etiam ars
limo.

Tu volo qui academia noster paro quam primum mitto.

Digredior ab is qui propono permovendus animus causa
sepe utilis sum.

Non quis ego sed quis orator possum disputo.

Habeo certus via atque ratio qui omnis ille conatus
investigo et consequor possum

Video tu colligo omnis qui puto aliquis spes ego possum
affero mutandus res.

Quis is videor magnus in res humanus qui æternitas
omnis totusque mundus nosco magnitudo?

Is nolo scribo qui nec indoctus intelligo possum nec
doctus lego cura sum.

Whilst you employ your studies in relating the actions of great men, you should consider that you ought to do nothing by which you may appear unlike those you celebrate.

Themistocles, after the victory in that war which was entered into against the Persians, told the Assembly that he had a plan to propose, very beneficial to the State, but that it was necessary it should not be *publicly* known, he requested that the people should appoint some one to whom he should communicate it. They assigned him Aristides, to whom *he said*, that the fleet of the Lacedæmonians, which was drawn up at Gytheum, might be *privately* burnt, by which means the power of the Lacedæmonians would necessarily be destroyed; when Aristides heard this, he returned to the Assembly big with expectation, and told them that the plan which Themistocles proposed was very beneficial, but very dishonourable. Upon this the Athenians determined that what was dishonourable, could not be useful; and rejected the whole affair without hearing the particulars, upon the report of Aristides.

I do not so much propose to refute what he has said, as to enquire into those things which I have not well understood.

I thought I was sufficiently acquainted with Scævola, from what I was often hearing from Rutilius.

You often recite my letter which I sent to Pompey, concerning my action, and the state of the government.

We should take that care in making friendships, that we may at no time begin to love one, whom we may ever be capable of hating.

C. Censorinus was a tolerable good Græcian, and could easily explain his subject; but he was indolent, and disliked the forum.

I perceived by the letter which you sent me, that you was more delighted with the approbation of good men, than the trophies, or glory.

That army, to which a wise and cautious general is appointed, is in every respect more conveniently governed, than that which is conducted by the folly and rashness of any one.

If there should be any thing that you know concerning those particulars which you think I desire to be in-

Cum studium tuus consumo in vir fortis factum memoria prodendus, confidero debeo nihil tu sum committendus quam obsem is qui laudo non te similis præbeo.

Themistocles, post victoria is bellum qui cum Persis, sum dico in concio sui habeo consilium res publica salutaris, sed is scio opus non sum postulo, ut aliquis populus do qui cum communico dor Aristides, hic ille classem Lacedæmonius qui subduco ad Gytheum, clam incendo possum qui factus frango Lacedæmonius opis necesse sum qui Aristides cum audio in concio magnus expectatio venio dicoque perutilis sum concilium qui Themistocles afferro, sed minime honestus itaque Atheniensis, qui honestus non sum is ne utilis quidem puto totusque is res, qui ne audio quidem auctor Aristides repudio.

Cogito non tam refello is oratio quam is qui minus intelligo requiro.

Satis ego videor habeo cognitus Scævola, ex is res qui audio sapius ex C. Rutilus.

Tu epistola meus sæpe recito qui ego ad Cn. Pompeius de meus res gestus et de summus res publica mitto.

Is diligentia adhibeo in amicitia comparandus ut ne quando amo incipio is qui aliquando odi possum.

C. Censorinus Græcus literæ satis doctus qui propono explico expedite sed iners et inimicus forum.

Ego ex tuus literæ qui ego mitto prospicio tu magis iudicium bonus quam insignis gloria delector.

Exercitus is qui præpositus sum sapiens et callidus imperator omnis pars commode rego quam is qui stultitia et temeritas aliquis administro.

Si quis sum qui scio de is res qui puto scio ego volo per ego gratus sum si is curo ad ego perferendus.

formed of, you will oblige me much, if you will take care that it is mentioned to me.

My son Cicero desires to hear what was the opinion of the old academy, which you are speaking of, and the Peripatetics, concerning the ultimate object of good; and we think that you can very easily explain it.

Most persons had rather continue in error, and defend to the last that opinion they have been fond of, than without obstinacy enquire what may be most rationally maintained.

My father, I am desirous of hearing from you, in Latin, those rules for speaking, which you have taught me in Greek, if you are at leisure, and it is agreeable to you.

Those impious persons whom you slew, will suffer the punishment of their parricide, even in the infernal regions; but you who breathed out your last breath in victory, have obtained a place and a seat amongst the godly.

I have received two letters from you dated at Corcyra, in one of which you congratulate me on hearing that I have recovered my ancient dignity, in the other you say that you hope what I have been engaged in, will turn out fortunately and happily; if indeed dignity consists in entertaining good intentions for the state; and convincing men of virtue, of the integrity of your sentiments, I have recovered it; but if dignity consists in carrying into action what you approve, or even defending it with a freedom of speech, there is not even the least vestige remaining of it with me, and I am well off if I can so far master myself as to bear with temper those events which are partly come over us, and others which are partly impending, which is difficult in a war of this sort, the event of which presents us with slaughter on the one side, and slavery on the other.

Quum duo.

I commended the incredible diligence of Pompey. I thoroughly discern both the integrity and greatness of your mind.

The means of revenging an injury, are easier than returning a favour.

Studeo meus audio Cicero quinam sum iste vetus qui commemoro academia de finis bonus Peripateticusque sententia censeo autem tu facile is explano possum.

Plerique erro malo isque sententia qui adamo pugna-citer defendo quam sine pertinacia quis constanter dico exquiro.

Studeo meus pater Latine ex tu audio qui ego tu de ratio dico Græce trado si modo tu sum otium et si volo.

Ille impius qui cædo etiam ad inferi pœna parricidium luo tu vero qui extremus spiritus in victoria effundo pius sum sedes et locus consecutus.

Binus a tu accipio literæ Corcyra datus, qui alter ego congratulator quod audio meus ego pristinus dignitas obtineo, alter dico tu volo qui ago bene ac feliciter, evenio ego autem si dignitas sum bene de res-publica sentio et bonus vir probo qui sentio obtineo dignitas meus, sin autem in is dignitas sum qui sentio aut res efficio, si possum aut denique liber oratio defendo ne vestigium quidem ullus sum reliquus ego dignitas agor que præclare, si ego met ipse rego possum ut is qui partim jam sum partim impendeo moderate fero qui est difficilis in ejusmodi bellum, qui exitus ex alter pars cædes ostento ex altera servitus.

Laudo incredibilis diligentia Pompeius.

Ego perspicio et integritas et magnitudo animus tuus.

Ulciscendus injuria facilis ratio sum quam beneficium remunerandus.

The graceful is discerned in every action and word; in short, in every motion and position of the body. Virtue desires no other reward of her labours and dangers, except this of praise and glory.

In every subject, the general consent of all nations is to be regarded as the law of nature.

In Greece itself, philosophy had never been in so great repute; had it not flourished by means of the disputes and different opinions of the most learned men.

A love of pleasure, and an attachment to virtue, cannot easily exist in the same person.

The meditation on future evils softens their approach, when they appear coming long before.

He thinks it banishment to be where there is no place for virtue; that death is the end, not the punishment of human nature.

Do I then now seem sufficiently to understand the meaning of the words? or am I, even now, to be taught to speak either Greek or Latin?

I ask, whether any one before you has been so wicked as to act thus, that we may know whether you are the imitator of former crimes, or the inventor of new?

The foundation of eloquence, as of other things, is wisdom; for as in life, so in oratory, nothing is more difficult to discern, than what is proper.

Every mode and plan of life requires the assistance of man, in the first place, that you may have those with whom you may converse familiarly.

The love of the people is greatly excited by the very report and opinion of generosity, beneficence, justice, fidelity, and all those virtues which belong to gentleness of manners, and good nature.

The knowledge and the practice of virtue is the succour of old age, not only because these never forsake us, even at the extremity of our lives, but also because the consciousness of a well spent life, and many kind actions, is the most pleasant reflection.

Proinde hic.

For what name can imply greater affection and indulgence than that of a mother.

He acted contrary to the manners and customs of the State.

Decorus in omnis factum et dictum in corpus denique motus et status cerno.

Nullus virtus alius merces labor periculumque desidero præter hic laus et gloria.

Omnis autem in res consentio omnis gens lex natura patandus sum.

In ipse Græcia philosophia tantus in honor nunquam sum nisi doctus contentio disputatioque vigeo.

Cupiditas voluptas, et studium virtus, non facilis in idem homo sum possum.

Præmeditatio futurus malum lenio is adventus qui veniens longe ante videor.

Exilium ibi sum puto ubi virtus non sum locus, mors natura finis sum non pœnia.

Satisne igitur videor vis verbum teneo an sum etiam nunc vel Græce loquor, vel Latine docendus?

Quæso num quis ante tu tam sum nefarius qui is facio ut scio utrum vetus facinus sum immitator an inventor novus?

Sum eloquentia sicut reliquis res fundamentum sapientia ut enim in vita sic in oratio nihil sum difficilis quam quis decet video.

Omnis ratio et institutio vita adjumentum homo desidero imprimis que ut habeo quisquam possum familiaris confero sermo.

Vehementer autem amor multitudo commoveo ipse fama et opinio liberalitas, beneficentia, justitia, fides, omnisque is virtus qui pertineo ad mansuetudo mos ac facilitas.

Arma senectus sum ars exercitatio que virtus non solum quia nunquam defunt ne extremus quidem tempus ætas verum etiam quia conscientia bene actus vita multusque benefactum recordatio jucundus sum.

Qui enim sum ipse nomen amans indulgensque maternus.

Aliquis contra mos consuetudoque civilis facio.

Your remembrance of your father's friendship, and that affection which you have entertained for me from a boy, have given incredible joy.

Antisthenes said that the Gods of the people are many, of nature, one.

A. Ligurius, a friend of Cæsar's, is dead, a worthy man, and a friend of mine.

This is mine and my brother's native country.

Est etiam.

What can this man do when angry, if he might have it in his power; who, when he could be angry with no one, was the enemy of every good man?

Excipiuntur quæ.

I heard this from P. Vedius, a great knave, but yet an intimate of Pompey's.

I cannot blame that in you, which I approved of in myself, prætor and consul.

Would Lepidus, a man adorned with every advantage of virtue and fortune, desire amity with this fellow?

I expect that solitude which you dread, as a certain refuge, for I think that retirement is the best acquisition for old age.

I rescued this city, the habitation of you all, the bulwark of kings and foreign nations, the light of the world, the seat of the empire, by the punishment of five abandoned and mad persons.

Could the state itself tell you its present situation, you could not know it better from her, than from your freed-man Phantias; the man is not only so discreet, but as far as I have seen, so inquisitive.

Pleasure, the most engaging mistress, turns aside most minds from virtue; and when the torch of adversity is moved towards men, too many are frightened beyond measure; life, death, riches, poverty most violently affect all mankind.

Adjectivum in Neutro.

My friend Cneus is in much better spirits at his arrival. It is peculiar to a well-turned mind, both to rejoice at prosperity, and grieve at adversity.

Commemoratio tuus paternus necessitudo benevolentiaque is qui erga ego a pueritia confero incredibilis ego lætitia affero.

Antisthenes popularis Deus multus, naturalis unus sum dico.

A. Ligurius Cæsar familiaris morior, bonus homo, et ego amicus.

Hic sum meus et frater meus germanus patria.

Quis hic facio si possum iratus qui cum succenseo nemo possum omnis bonus sum inimicus?

Hic ego ex P. Veditus magnus nebulo, sed tamen Pompeius familiaris audio.

Non possum is in tu reprehendo qui in ego ipse et prætor et consul probo.

Cum hic pax volo M. Lepidus, vir ornatus et virtus et fortuna donum.

Tanquam portus aliquis expecto iste qui tu timeo, solitudo, subsidium enim bellus existimo sum senectus otium.

Hic ego urbs sedes omnis noster arx rex ac natio exterius lumen gens domicilium imperium quinque homo amens ac perditus pœna redimo.

Si ipse res-publica tu narro possum quis modus sui habeo non facile ex is cognosco possum, quam ex libertus tuus Phantias, ita sum homo non modo prudens, verum, etiam qui video curiosus.

Voluptas blandus domina magnus pars animus a virtus detorqueo et dolor cum admoveo fax præter modus plerique exterreo vita mors divitiæ paupertas omnis homo vehementer permoveo.

Qui adventus Cnæus noster multo animus plus habeo.

Proprius sum animus bene constitutus et lætor bonus res et doleo contrarius.

Let alone, I beg of you, those things which we can neither enquire after, nor hear without uneasiness, and rather ask if he has any thing new; for Varro's muse has been silent longer than usual.

You have not considered what an affair it is to go through a public trial; to develop the whole life of another person, and present it not only to the understanding, but to the eye of the judges, and in the sight of every one.

Though it is more desirable to end our days without pain and without oppression; yet it adds greater glory to our immortality, to be wished for, and wanted by our fellow-citizens, than never to have been injured.

Ponitur interdum Genitivus.

Why is the Senate surrounded with a circle of armed men? why do your body guards hear me with their swords? why are not the doors of the temple of Concord thrown open? You bring down people of all nations; the most barbarous Ithyreans, with their arrows, are in the Forum; he says that he does it for his own safety, is it not a thousand times better to perish, than not to be able to live in your own city without the protection of armed men? but trust me that it is no protection; you ought to be guarded by the love and good will of your fellow-citizens.

Laus et vituperium.

He could not long bear the fatigue of the bar, because he was of a weak constitution.

Who is of so abandoned a disposition, who, when he sees these things, can be silent, or pass them over?

In that pursuit, Osaces the Parthian general, a man of great authority, received a wound, and died there a few days after.

Such is his humanity, that it is difficult to say whether the enemy feared his valour more in the field, or loved his politeness more, after they were conquered.

Both your letters, and some good news, not indeed of the best authority, and the expectation of hearing from you, and your desire detains me as yet at Thessalonica.

Omitto iste qui nec percunctor nec audio sine molestia possum et quæro potius an quis ipse novus fileo enim diutius musa Varro quam soleo.

In mens tu non venio quis negotium sum causa publicus sustineo vita alter totus explico atque etiam non modo in animus iudex sed etiam in oculus conspectusque omnis expono.

Etsi optabilis sum cursus vita conficio sine dolor et sine injuria tamen ad immortalitas gloria plus affero desideratus sum a suis cives quam omnino nunquam violatus sum.

Cur armatus corona senatus sapio? cur ego tuus fateres cum gladius audio? cur valva Concordia non pateo? homo omnis gens maxime barbarus Ithyræus cum sagitta deduco in Forum præsidium suus causa sui facio dico nonne igitur millies pereor sum melius quam in suis civitas sine arma præsidium non possum vivo, sed nullus sum istui credo ego præsidium caritas et benevolentia civis sapio oportet sum non arma.

Is labor forensis diuturne diutius non fero quod corpus sum infirmus.

Quis tam dissolutus animus sum qui hic cum video taceo ac negligo possum?

Qui in fuga magnus autoritas Osaces dux Parthus, vulnus accipio eoque interio pauci post dies.

Humanitas jam tantus sum ut difficilis dico sum utrum hostis magis virtus is pugans timeo an mansuetudo victus diligo.

Ego et tuus literæ et quidam bonus nuncius non bonus tamen auctor et expectatio vester literæ et quod tu ita placeo adhuc Thessalonica teneo.

Let us be of that disposition, which reason and truth prescribes, to think that we should avoid nothing in life but guilt, and whilst we can be free from that, let us bear all human events with patience and moderation, for when every thing else is lost, Virtue seems able to support itself.

As you are of such weight, Cato, you ought not to catch at scandal from the street, or some abusive discourse of individuals; nor should you rashly call the consul of the Roman people a dancer.

They heard of him before, but now they see him amongst them, blest with such temperance, mildness, and humanity, that they seem to be most happy with whom he spends most time.

Such was the virtue and wisdom of our ancestors, that in framing their laws they proposed to themselves nothing else but the safety and advantage of the commonwealth.

Seem we indeed all then of so mean a disposition, who are engaged in public affairs, and the dangers of this life, as to suppose that when, even to the end, we have led a life of no ease, no quiet, every thing dies with us; or when many of the greatest men have been careful to leave statues and pictures, not the images of their minds, but their bodies, ought not we much rather to desire to leave the effigy of our wisdom and virtue finished and polished by the greatest genius?

Dionisius himself showed how happy he was, for when Damocles one of his flatterers was in a speech celebrating his power, his wealth, the extent of his dominions, the magnificence of his palaces; and affirmed that no one was ever happier. Damocles, says he, since this life appears so agreeable to you, would you wish to experience it, and put yourself in my situation; when he said he should like it, he ordered the man to be placed upon a golden couch, with a very handsome mattress, and a wove counterpane, painted with the most elegant figures; he set out several side-boards with silver and gold embossed plate, and ordered boys of most exquisite beauty to be selected to wait at table, and with the utmost attention to observe his looks; perfumes and

Sum is mens qui ratio et veritas prescribo ut nihil in vita ego præstandus prætor culpa puto isque cum careo omnis humanus placate et moderate fero perditus enim res omnis ipse Virtus si sustento possum videor.

Cum iste sum autoritas non debeo Cato arripio maledictum ex trivium aut ex scurra aliquis convicium neque temere consul populus Romanus saltator voco.

Hic audio antea nunc præsens video tantus temperantia tantus mansuetudo tantus humanitas ut is beatus sum video apud qui ille diurne commoror.

Is enim virtus et sapientia majores noster sum ut in lex scribendus nisi salus atque utilitas res-publica sui alius nihil propono.

An vero tam parvus animus videor sum omnis, qui in res-publica atque in hic vita periculum labor que verfor, ut cum usque ad extremus spatium nullus tranquillus atque otiosus spiritus ducor, ego cum simul moriturus omnis arbitror an cum statua et imago non animus simulachrum sed corpus studiose multus summus homo relinquo consilium relinquo ac virtus noster effigies non multo malo debeo summus ingenium expressus et politus.

Dionysius ipse indico quam sum beatus cum quidam ex is assentator Damocles commemoro in sermo copia is opis, majestas, dominatus magnificentia ædes regius nego que unquam beatus quisque sum volo ne igitur inquam. O Damocles quoniam hic tu vita delecto ipse idem degusto et fortuna experior meus, cum sui ille cupio dico collocor jubeo homo in aureus lectus, stratum pulcher textilis stragulum magnificus opus pictus abacusque complures, orno argentum aurumque cælatus tum ad mensa, eximius forma puer delectus jubeo consisto isque ad nutus ille intuens diligenter ministro adsum unguentum corona incendeo odor mensa conquistus epula extruo fortunatus sui

garlands were added, gums were burnt, and the entertainment loaded with the choicest dainties. Damocles thought himself very fortunate; but in the midst of this apparatus, he ordered a glittering sword to be suspended from the ceiling by a single horse-hair, that it might hang upon the neck of this happy man; he could then no longer look upon his beautiful attendants, nor the plate crowded with the workman's art, nor could he reach out his hand to the table, and even the garland dropt from his head; at last he entreated the tyrant to permit him to retire, for he did not chuse to be a happy man any longer. Don't you think that Dionisius proved that no one could be happy who is in terror?

Opus et usus.

I am now in want of your advice, your affection, your fidelity; haste then, every thing will be easy to me, if I have you.

He denied that there was any occasion for reason or argument, to shew why pleasure should be sought for, and pain avoided; he thinks that is to be perceived, as that fire burns, snow is white, honey sweet.

I want not any Greek master to repeat trite precepts to me, when he himself never saw the forum, or any court of justice.

I know indeed Atticus that this undertaking has often been requested of me, which I would not refuse, if sufficient and free leisure might be allowed me, but the mind cannot undertake a business of such consequence, whilst it is taken up with any other occupation or hindrance, for it is necessary that it should be free both from care and business.

Why should I say that learning is necessary, without which, although any one should speak well by the assistance of natural abilities, yet, as that must happen by chance, it is impossible that he could be always prepared.

Adjectivum que desiderium.

What nation does not love mildness and benignity, a grateful disposition, and mindful of a kindness?
What nation does not hate the proud, the malicious, the cruel, the ungrateful?

Damocles videor in hic medius apparatus fulgens
gladius e lacunar seta equirius appensus demitto —
jubeo ut impendeo ille beatus cervix itaque, nec
pulcher ille administrator aspicio, nec plenus ars
argentum, nec manus porrigo in mensa jam ipse
deffluo corona denique exoto tyrannus, ut abeo libet
quod jam beatus nolo sum fatis, ne videor declaro
Dionisius nihil sum is beatus qui semper aliquis
terror impendeo.

Nunc ego et concilium opus sum tuus et amor et fides
quare advolo expeditus ego sum omnis si tu habeo.

Nego opus sum ratio neque disputatio quamobrem
voluptas expetendus fugiendus dolor sum, sentio hic
puto ut caleo ignis nix sum albus dulcis mei.

Nec ego opus sum Græcus aliquis doctor qui ego per-
vulgatus præceptum decanto cum ipse nunquam
forum nunquam ullus judicium aspicio.

Intelligo equidem a Ego iste labor jam diu posulo
Atticus qui non recuso, si ego ullus tribuo vacuus
tempus et liber neque enim occupo opera, neque im-
pedio animus res tantus suscipio possum uterque opus
sum et cura vaco et negotium.

Quis dico opus sum doctrina sine qui etiam si quis bene
dicor adjuvans natura tamen is quia fortuito fio
semper paratus sum non possum.

Qui natio non comitas non benignitas non gratus
animus et beneficium memor diligo qui superbus
qui maleficus qui crudelis qui ingratus non asperno?

I am not so mad, judges, nor so ignorant of, or unacquainted with your sentiments, as not to know what you think of Clodius's death.

What citizen is here so forgetful of your favours, so unmindful of his country, such an enemy to his own honour, whom your general approbation will not enflame?

After the continuance of peace had assured to each one sufficient leisure, there was hardly any young man emulous of commendation, who did not think he ought to apply to the art of speaking with his utmost endeavours.

Nomina Partitiva.

Which of these opinions is true, some God may have determined; which is nearest to the truth, is a great dispute.

Exercise and temperance can preserve some part of our former strength, even in old age.

Usurpantur autem.

Though I in particular of all persons, am least qualified to console you, because I have felt so much uneasiness from your grief, that I myself want consolation; yet as my concern is far inferior to yours, in the bitterness of the highest affliction, I considered it as incumbent on our friendship, and my regard for you, not to continue silent in your present trouble, but to offer such consideration as may alleviate, if not subdue your anguish.

In alio tamen.

That year was his first after going out of office.

Interrogativum.

Death seems to me an evil. To those who are dead, or to those who are yet to die? To both.

Do you allow me this, Pomponius, that all nature is governed by the might, the reason, the power, the intelligence, the influence (or if there is any other word by which I can more plainly express my meaning) of the immortal Gods? I do indeed allow it, if you require it.

Nec tam sum demens iudex tamque vester sensus ignarus
atque expers ut nescio quis de mors Clodius sentio.

Quis sum civis tam oblitus beneficium vester tam im-
memor patria tam inimicus dignitas suus qui non
inflammo consensus vester?

Postquam diuturnitas pax otium confirmo nemo fere
laus cupidus adolescens non sui ad dico studium omnis
enitor puto.

Hic sententia qui verus sum Deus aliquis video qui
verum similis magnus quaestio sum.

Possam exercitatio et temperantia in senectus etiam
aliquis conservo pristinis robur.

Et si unus ex omnis minime sum ad tu consolandus
accommodatus, quod tantus ex tuus molestia capio
dolor, ut consolatio ipse ego- tamen cum longius a
summus luctus a cerbitas meus absum dolor quam
tuus, statuo noster necessitas sum meus que in tu
benevolentia non taceo tantus in tuus mæror tamdiu,
sed adhibeo aliquis modicus consolatio qui levo dolor
tuus possum si minus sano possum.

Qui annus is primus ab honos perfunctio sum.

Malum ego videor sum mors is ne qui mortuus sum
vel qui morior sum uterque.

Do ne igitur hic ego Pomponius Deus immortalis vis
ratio potestas mens numen sive qui sum alius verbum
qui plene significo qui volo natura omnis rego do
sane si posulo.

Comparativa regunt Ablativum.

Nothing is more excellent than the government of the universe; therefore the universe is governed by the wisdom of the Gods.

None of your many virtues is more pleasing, or more astonishing than your compassion.

But should you go into Britain also, truly there will be no one in that great island more skilful than yourself.

There is nothing more hateful than disgrace; nothing more shameful than slavery. We were born to honour and liberty; let us preserve these, or die with dignity.

I wish for these two things only; one, that at my death I may leave the Roman people free; the immortal Gods can grant me nothing greater than this; the other, that according as each man deserves of the state, so he may succeed.

There is nothing more amiable than virtue; nothing that will more engage the affections of mankind; for instance, when we, in some degree, love those whom we have never seen, on account of their virtue and integrity.

In this particular your condition is better than our's, that you dare write what you complain of, we cannot truly do that in safety, and this not through any fault of the conqueror, for nothing can be more moderate than he is; but of the conquest, which is always insolent in civil wars.

If there is any thing in nature which the mind of man, which human reason, which human strength, which human power could not produce, certainly the being who produces that, is superior to man; but the heavenly bodies, and all those things whose arrangement is perpetual, could not be framed by man; there is therefore something which, superior to man, produces them, and what can I better call that, than God.

Of all the employments by which any profit is made there is nothing better than Agriculture, nothing more advantageous, nothing more pleasing, nothing more worthy of a man who is free.

When God has given you a soul, than which nothing is more excellent, more divine, will you so degrade,

Nihil sum præclarus mundus administratio Deus igitur
consilium administratio mundus.

Nullus de virtus tuus plurimus nec gratus nec admi-
rabilis misericordia sum.

Quodsi in Britannia quoque proficiscor profecto nemo
in ille tantus insula peritus tu sum.

Nihil sum detestabilis dedecus nihil fœdus servitus ad
decus et ad libertas natus aut hic teneo aut cum
dignitas morior.

Duo modo hic opto unus ut morior populus Romanus
liber relinquo hic ego magnus a Dii immortalis
do nihil possum alter ut ita quisque evenio ut de
res-publica quisque bene mereor.

Nihil sum enim amabilis virtus nihil qui magis allicio
homo ad diligo quippe cum propter virtus et pro-
bitas is etiam qui nunquam video quidam mos diligo.

Hic ipse bonus sum tuus quam noster conditio quod
tu quis doleo seribo audeo ego ne is quidem tuto
possum nec is victor vitium qui nihil moderatus, sed
ipse victoria qui civilis bellum semper sum insolens.

Si sum aliquis in res natura qui homo mens qui ratio,
qui vis qui potestas humanus efficio non possum sum
certe is qui ille efficio homo bonus atqui res celestis
omnisque is qui sum ordo sempiternus ab homo
conficio non possum sum igitur is qui ille conficio
homo bonus is autem quis potius dico quam Deus.

Omnis res exqui aliquis exquiro nihil sum agricultura
bonus nihil uber nihil dulcis nihil homo liber dignus.

Tu cum tu Deus de animus qui nihil sum præstans
bene divinus sic tu ipse abjicio atque prosterno ut

so humble yourself as to think there is no difference between you and one of the brutes?

Adiscunt et alterum.

They seem to give good advice, who admonish us, that the more exalted we are, the more humble we should behave.

Adjectiva quibus commodum.

A certain ardency for glory, unusual to young men, absorbed him.

Good health is more pleasing to those who have recovered from a dangerous illness, than to those who have never been sick.

The same labours are not equally painful to the soldier and the commander, because honour itself lightens the commander's labour.

Nothing certainly can be better for a man, than to be free from all pain and trouble, and to enjoy the greatest pleasures both of mind and body.

Let us meditate upon death, and detach ourselves from our bodies; that is, let us accustom ourselves to die; this will be like that celestial life, even while we shall be in this world.

It has been agreed upon in general amongst all men, that the object upon which prudence should be employed, and which it would wish to obtain, ought to be fitted and accommodated to our nature, and such as by itself should invite, and entice the inclination.

is displeasing to a delicate man to ask any thing of consequence from one whom he may think he has obliged, lest he should seem rather to demand, than request for what he asks; and consider it as a payment, rather than a favour.

Conscript fathers, I will so behave myself in this office, that I may have it in my power to check a tribune of the people, if he takes offence at government; to despise him if he takes offence at me.

It is of the greatest consequence in friendship for the superior to be upon an equality with the inferior, as Scipio was; he never assumed any superiority over Rupilius or Mummius, or any friend of an inferior rank.

nihil intestu et quadrupes aliquis puto intersum.

Recte præcipio videor qui monco ut quantus superior sum tantus ego gero submisse.

Hic quoque absorbeo æstus quidam insolitus adolescens gloria.

Bonus valetudo jucundus sum is qui e gravis morbus recreo quam qui nunquam æger corpus sum.

Idem labor non sum æque gravis imperator et miles quod ipse honor labor levis facio imperator.

Nihil certe homo possum bonus sum quam vaco omnis dolor et molestia perfruorque magnus et animus et corpus voluptas.

Mors commentor disjuncto que ego a corpus is sum consuesco morior hic et dum sum in terra sum ille cælestis vita similis.

Consto autem fere inter omnis is in qui prudentia versor et qui assequor volo aptus et accommodatus natura sum oportet, et talis ut ipse per sui invito et allicio appetitus animi.

Gravis sum homo pudens peto aliquis magnus ab is de qui sui bene meritis puto ne is qui peto, exigo magis quam rogo, et in merces potius quam beneficium locus numero videor.

Sic ego in hic magistratus gero P. C. ut possum tribunus plebs res publica iratus coerceo ego iratus contemno.

Magnus sum in amicitia superior par sum inferior qualis sum Scipio nunquam sui ille Rupilius nunquam Mummius antepono nunquam inferior ordo amicus.

I think that the knowledge of futurity would by no means be useful to us, for what would have been Priam's life, if he had known from his youth what things he should have suffered in his old age?

Your sincere affection shews itself in every part of that letter which I received from you last, an affection indeed which I was well acquainted with, but yet *the assurance of it was* very agreeable and very acceptable, I would say pleasant, had I not for ever lost the use of that word, not only for that reason only which you suspect, and for which, though in the tenderest manner, you, in fact, severely blame me, but also because there are no remedies at hand, which ought to heal so grievous a wound, for what shall I do? shall I take refuge in my friends, where alas are they? we had once indeed many in a manner that were common to us both, some of whom are dead, others I know not how, grown hard hearted. I might indeed live with you, and I greatly wish it, our time of life, our affection, our habits, our studies are the same, what obstacle then, what circumstance prevents our union?

Quadam ex his.

It is right to be first of all a good man yourself, and then to seek out for one that is like you.

He who could perceive by his mind the revolutions, and all the motions of the stars, shews that his mind was like his who made them in heaven.

You have crept into honours by the mistake of mankind, by the recommendation of smoke-dried statues, which you are like in nothing, but in complexion.

There are certain animals in whom there is something like virtue, as in lions, in dogs, in horses.

There is a certain cultivation and perfection in those things which the earth produces, not dissimilar to living creatures; thus we say that a vine lives and dies; that a tree is young or old, flourishes or decays.

Communis alienus.

Every virtue has its proper employment. Fortitude is seen in *supporting* pain and danger. Temperance in neglecting pleasure. Prudence in selecting between good and bad, Justice in rendering to every one his own,

Ego ne utilis arbitror sum ego futurus res scientia qui enim vita Priamus sum si ab adolescentia scio qui eventus senectus sum habiturus.

Omnis amor tuus ex omnis pars fui ostendo in is literæ qui a tu proxime accipio, non ille quidem ego ignotus sed tamen gratus et optatus dico jucundus nisi is verbum in omnis tempus perdo neque ob is unus causa qui tu suspicor et in qui ego lenissimus et amantissimus verbum utens res graviter accuso sed quod ille tantus vulnus qui remedium sum debeo is nullus sum quis enim ad amicus ne confugio quam multus sum habeo enim fere communis, qui alius occido alius nescio quis pactum obdurio tu cum vivo possum equidem, et maxime volo vetustas a mor consuetudo studium pars qui vinculum, qui res desum noster conjunctio.

Par sum autem primum ipse sum vir bonus tam alter similis sui quero.

Stella conversio omnis que motus qui animus video, is doceo similis animus suus is sum qui is fabricatus in cælum sum.

Obrepro ad honor error homo commendatio fumosus imago qui similis habeo nihil præter color.

Sum bestia quidam in qui insum aliquis similis virtus ut in leo ut in canis ut in equus.

Is etiam res qui terra gigno educatio quidam et perfectio sum non dissimilis animans itaque et vivo vitis et morior dico arborque et novellus et vetulus et vigeo senesco.

Proprius, cum Gen. quisque virtus munus sum ut fortitudo in labor periculumque cerno temperantia in præter mittendus voluptas prudentia in delectus bonus et malus iustitia in suus quisque tribuendus.

They think this not inconsistent with the majesty of the gods, namely, that they should examine into the causes of all things, that they may see what will be beneficial to every one.

This article is peculiar to Cæsar alone.

Other nations can endure slavery, but liberty is essential to the Roman people.

The whole universe is to be considered as one city, common to Gods and men.

The heavenly mind is kept down from its most lofty habitation, and as it were immersed in the earth, which is a place contrary to its divine nature, and eternity.

Since things are now reduced to this dilemma, whether he shall be punished by the state, or we shall be slaves, let us, O conscript fathers, by the immortal Gods, at length assume our native courage and virtue, that we may recover that liberty which is peculiar to the Roman people, and name, or prefer death to slavery.

In this I am more miserable than you who are most miserable, that the calamity is common to us both, but the fault entirely my own.

As this argument is common to other philosophers also, I will omit it at present. I rather choose to proceed to those which are properly your's.

That opinion, conscript fathers, is inconsistent with the dignity of the consuls, inconsistent with the gravity of the times.

Natus commodus.

What should a man do who was born to virtue, glory, dignity, when the power of wicked men was strengthened, and the laws and the courts were destroyed?

But what men will enjoy the land? In the first place, truly the bold, ready for violence, prepared for sedition.

Will a man born to glory, have any part of his mind so effeminate, as not to strengthen it by meditation and reason?

Although he was a friend to truth, yet he seemed by nature not so prone to compassion, as inclined to severity.

Nego enim is sum alienus, *cum Gen.* majestas deus
scilicet causa omnis intropicio ut video quis qui
conduco.

Hic res unus sum proprius Cæsar.

Alius natio servitus patior possum populus Romanus
proprius sum libertas.

Universus hic mundus unus civitas communis Deus
atque homo existimandus sum.

Sum animus cælestis ex altus domicilium depressus et
quasi demersus in terra locus divinus natura et æter-
nitas contrarius.

Quoniam res in is discrimen adduco utrum ille pœna
res-publica luo, an nos servio aliquando per Deus
immortalis P. C. patrius animus virtusque capio,
ut aut libertas proprius Romanus genus et nomen
recupero aut mors servitus antepono.

Ego hic miser sum quam tu qui sum miser quod ipse
calamitas communis sum uterque noster sed culpa
meus proprius sum.

Quia communis sum hoc argumentum alius etiam phi-
losophus omitto hic tempus ad vester proprius venio
malo.

Ille P. C. alienus consul dignitas alienus tempus gravi-
tas sententia sum.

Quis ago vir ad virtus dignitas gloria natus vis sce-
ratus homo corroboratus lex judicium que sublatus.

At qui homo ager possideo primo quidem acer ad vis -
promptus, ad feditio paratus.

Vir nascor ad gloria ullus pars animus tam mollis habeo
quam non meditatio et ratio corroboro.

Tamet si veritas sum amicus tamen natura non tam
propensus ad misericordia quam inclinatus ad seve-
ritas videor.

My contemporary, Pompey, a man born to every thing great, would have acquired a higher character as a speaker, had not the desire of greater glory drawn him off to military honours.

When we have begun to look round us, and perceive what we may be, and wherein we differ from other animals, then we begin to pursue those things to which we were born.

Who ever believes that what is liable to destruction and accident, will continue firm, and fixed in its power?

Adjectiva quæ ad copiam.

Whenever we are free from our necessary business and cares, then we desire to hear, to see, and to learn something.

Menander came to me the day after I expected him, so that I had a night full of anxiety and uneasiness.

Who is there who does not at first lament the death of their relations? on this account because she thinks, they are deprived of the common benefits of life.

Thence I went to Amanus, which divides Syria from Cilicia by a water-course, which mountain was full of our hereditary enemies.

If those things which are completed by nature, are more perfect than those things which are completed by art, and art does nothing without reason, nature truly cannot be considered as void of reason.

He even repeated the letters which he says I sent him; a man void of humanity, and ignorant of common life; for who that understood even the least of good manners, would ever in consequence of any quarrel arising, produce, and repeat in public, the letters which his friend sent him?

Indeed even the air itself, which is extremely cold, is very far from being without heat.

Italy was the full of Græcian arts, and Græcian learning.

If every part of the Universe is governed by Providence, it necessarily follows that the whole is so: and in this government there is nothing that can be found fault with, since from every kind of being that exists, the best system possible has been produced; let any one then shew how it could have been better.

Meus æqualis Pompeius vir ad omnis summus natus
magnus dico gloria habeo nisi is magnus gloria cupi-
ditas ad bellicus laus abstrabo.

Cum despicio cæpi et sentio quis sum et quis ab ani-
mans cæter differo tum is sequor incipio ad qui
nascor.

Quis confido semper sui ille stabilis et firmus perman-
surus sum qui fragilis et caducus sum.

Cum sum necessarius negotium curaque vacuus tum
aveo aliquis video audio ac discō.

Menandrus postridie ad ego venio quam expecto itaque
habeo nox plenus timor ac miseria.

Quis sum qui suus mors primum non eo lugeo quod
is orbatu vita commodum arbitror.

Inde ad Amanus contendo qui Syria a Cilicia aqua di-
vortium divido qui mons sum hostis plenus sempi-
ternus.

Si bonus sum is qui natura quam ille qui ars perficio
nec ars efficio quisquam sine ratio ne natura quidem
ratio expers sum habendus.

Etiam literæ qui ego sui mitto dico recito homo et
humanitas expers et vita communis ignarus quis
enim unquam paullulum moda bonus consuetudo
nosco literæ ad sui ab amicus missus offensio aliquis
interpositus in medius profero palamque recito.

Ipsæ vero aer qui natura sum maxime frigidus mi-
nime sum expers, *etm Gen.* calor.

Sum Italia tum plenus Græcus ars ac disciplina.

Si mundus pars natura administrator necesse sum mundos
ipse natura administrator, qui quidem administratio
nihil habeo in sui qui reprehendor possum ex is
enim natura, qui sum qui efficior possum optimus
efficior doceo ergo aliquis possum melior, sed nemo
unquam doceo, et si quis corrigo aliquis volo aut

But no one will ever shew this, for should a man wish to alter any part of it, he would either render it worse, or attempt what is impossible. If then every part of the Universe is so constituted, that it could not be more adapted to the purpose for which it was intended, nor more beautiful in its appearance, let us consider whether these things have happened by chance, or whether they are in a situation in which they could not have been fixt, but by the regulation of divine wisdom and providence; for if the productions of nature are more perfect than those of art, and art can do nothing without intelligence, it follows that nature itself can never be supported without it; for how is this consistent, when you see a statue, or a picture, you recognize it to be the work of art, or when you see the course of a vessel at a distance, you hesitate not to conclude that it is moved by some principle, and some skill; or when you look upon a time-piece, you know that the hours are marked out by rule, and not by accident, and yet you suppose that the universe itself which contains every art, and every artificer, and all things else is without reason, and design; should any one also carry that orrery into Scythia, or Britain, which our friend Possidonius made, the revolutions of which produce the same motions in the sun, moon, and the five planets which are produced in the heavens every day and night; who in these barbarous countries would doubt whether this orrery was the work of intelligence; and yet these persons make it a matter of doubt whether the universe, which is the origin and cause of every thing, is produced by chance, or necessity, or reason, and the divine mind, and can think that Antimedes shewed greater abilities in imitating the motions of the heavenly bodies than nature in framing them.

Adjectiva regunt Ablativum.

He is weak from the infirmity of his head.
 No action of theirs can be useful, while it is distained with so many crimes.
 A few persons, and indeed a very few, eminent for their honour and dignity, can easily either corrupt, or correct the morals of the state.

deterior facio aut is qui fio non possum desidero quod si omnis mundus pars ita constituor, ut neque ad usus melior possum sum, neque ad species pulchrior video utrum is fortuitus sum an status qui cohæreo nullus modus possum nisi sensus moderans divinus que providentia, si ergo melior sum is qui natura, quam ille qui ars perficior nec ars efficio quis que sine ratio ne natura quidem ratio expers, *cum Gen.* sum habendus qui igitur convenio signum aut tabula pictus cum aspicio scio adhibitus sum ars cumque procul cursus navigium video, non dubitoquin cum is ratio atque ars moveor aut cum solarium contempler intelligo declaror hora ars non casus mundus autem, qui et hic ipse ars et is artifex et cunctus complector consilium et ratio sum expers, *cum Gen.* puto quod si in Scythia aut in Britannia sphaera aliquis fero hic qui nuper familiaris noster efficio Posidonius qui singulus conversio idem efficio in sola et in luna, et in quinque stella errans qui efficior in cœlum singulus dies et nox quis in ille barbaries dubito quin is sphaera perficior ratio hic autem dubito de mundus ex qui et orior et fio omnis casus ne ipse sum effectus aut necessitas aliquis an ratio an mens divinus et Antimedes arbitror plus valeo in imitandus sphaera converico quam natura in efficiendus.

Debilis infirmus caput.

Nullus is factum possum utilis sum cum sum tot vitium inquinatus.

Fauci atque admodum pauci honor et gloria amplifico vel corrumpe mos civitas vel corrigo possum.

The Campanians are always proud of the goodness of their soil and produce, the extent, the wholesomeness, the plan, the beauty of their city.

Servius, as I wrote to you before, when he arrived on the nones of May, came to me the day after: Not to detain you too long, I never saw a man more confused through fear.

Forma vel.

The poets introduce the Gods inflamed with anger, and raging with lust.

Adjectiva proprietatem.

He was always of a weak, and indeed, bad habit of body.

As men ill of some dangerous distemper, and tossing with a burning fever; if they drink cold water, at first seem to be relieved, but afterwards are much more grievously and vehemently afflicted, so this disease, which is in the state, being relieved with his punishment will grow very far worse, if the rest are permitted to live.

When Epaminondas had conquered the Lacedæmonians at Mantinea, and at the same time saw himself dying with a mortal wound; as soon as he perceived it, he enquired if his shield was safe; when his weeping friends replied that it was, he asked if the enemy was routed; when he heard that this also was as he wished, he ordered the spear to be drawn out that had pierced him; thus, with a profusion of blood, he died in the midst of happiness and victory.

Dignus, indignus.

Philosophy is content with few judges, avoiding the multitude on purpose.

There is nothing more laudable, nothing more worthy a great and illustrious person, than mildness and clemency.

Nothing little, or common, or vulgar, seems by any means worthy of admiration and praise.

As folly, although it has acquired what it desired, never thinks it has obtained enough, so wisdom is always contented with what is at hand.

Campanus semper superbus bonitas ager et fructus
magnitudo urbs salubritas descriptio pulchritudo.

Servius ut antea scribo cum venio nonne Maius post-
die ad ego venio ne diuturne tu teneo nunquam vi-
deo homo perturbatus metus.

Poeta et ira inflammo et libido furens induco Deus.

Is semper infirmus atque etiam æger valetudo sum.

Ut homo æger morbus gravis cum æstus febrisque
jacto si aqua gelidus bibo primo relevo videor de-
inde multo gravis vehementerque afflicto sic hic
morbus qui sum in res publica relevatus iste pœna
vividus reliquus ingravesco.

Epaminondas cum vinco Lacædemonius apud Manti-
nea simulque ipse gravis vulnus exanimo sui video
ut primum despicio quæro salvus ne sum clipeus,
cum salvus sum flens suus respondeo rogo sum ne
fusus hostis cumque is quoque ut cupio audio evello
jubeo is qui sum transfixus hasta ita multus sanguis
profusus in lætitia ut in victoria sum mortuus.

Philosophia pauci contentus iudex multitudo consulto
fugio.

Nihil laudabilis nihil magnus et præclarus vir dignus
placabilitas atque clementia.

Neque res parvus, neque usitatus, neque vulgaris ad-
miratio aut omnino laus dignus videor soleo.

Ut stultitia etsi adipiscor qui concupisco nunquam sui
tamen fatis consequor puto sic sapientia semper is
contentus sum qui adsum.

You can perceive from the letters of Brutus his excellent disposition, worthy both himself and his ancestors.

I have admitted Numertius with great pleasure into my friendship, and know the man to be steady, prudent, and worthy of your recommendation.

Relying upon your politeness, I will give you that advice which shall seem to me the best, upon that affair you mentioned to me.

As sensible old men are pleased with young persons who are blest with a happy disposition, so these are happy in the advice of their seniors by which they are trained to the study of virtue.

Relying on your fidelity and wisdom, I have taken up a greater burthen than I am able to support.

L. Suetius, a wise man, blest with every accomplishment, being sworn, declared before you, that many Roman citizens were by violence most cruelly put to death by his command.

If necessary, I myself will mention with reserve, in what manner I became worthy of your highest honours, and your favourable opinion.

Do we not think that many deserve some censure, who seem by any motion or position to despise the law and the custom of nature.

Lucullus, blest with such a genius, added also that practice which Themistocles despised.

When we see those places which we have heard men worthy of remembrance have frequented, we are more affected than either when we hear of their actions, or read their works.

But indeed we both accuse, and hold those worthy of the highest contempt, who, being softened and corrupted by the blandishments of pleasure, blinded by their passions, do not foresee the pain, the trouble they are to meet with.

Indeed I have always used my utmost endeavours, in the first place, that I might be worthy of honour; in the second, that I might be thought so; my third object has been, what with most men is the first, the honour itself.

Xerxes enjoying to the full every advantage, and every gift of fortune, not content with his horse, his foot, the number of his ships, and the infinite

Animus is egregius dignusque et ipse et majores is
ex Brutus literæ perspicio possum.

Numertius libenter accipio in amicitia et homo
gravis et prudens et dignus tuus commendatio cog-
nosco.

Fretus tuus humanitas qui verus ego videor de is qui ad
ego scribo tu consilium do.

Ut adolescens bonus indoles præditus sapiens senex
delector, sic adolescens senex præceptum gaudeo qui
advertus studium duco.

Fides que sapientia vester fretus plus onus tollo quam
fero ego possum intelligo.

L. Suetius homo omnis ornamentum præditus juratus
apud tu dico multus civis Romanus iste imperium
crudeliter per vis mors sum multatus.

Quare dignus vester summus honor singularisque judi-
cium sum, ipse modice dico si necesse sum.

Non ne odium dignus multus puto qui quidam motus
aut status videor natura lex et modus contemno.

Talis ingenium præditus Lucullus adjungo etiam qui
Themistocles sperno disciplina.

Cum is locus video in qui memoria dignus vir accipio
multum sum versatus magis moveo quam si quando
is ipse aut factum audio aut scriptus aliquis lego.

At vero is et accuso et justus odium dignus duco qui
blanditiæ præfens voluptas delinitus atque corruptus
qui dolor qui molestia excepturus sum occæatus cu-
pido non provideo.

Equidem primum ut honor dignus sum maxime sem-
per laboro secundo ut existimo tertium ego sum qui
plerisque primus sum ipse honor.

Xerxes refertus omnis præmium donumque fortuna
non equitatus non pedestris copiæ non navis multi-

weight of his gold, proposed a reward to him who should invent a new pleasure.

He was a wise man, and possessed of the same authority and power as you are.

Your mind was never content with the narrow path which nature has given us to live in; it ever burnt with a love of immortality; nor is this to be called your life, which is bounded by your mortal part and your breath; that, that I say, Cæsar, is your life, which will live in the memory of the latest ages, which posterity will foster, which eternity itself will ever protect.

The man who knows himself, will believe he has within him something divine, and will always both think, and act in a manner worthy of so great a gift of the Gods; and when he looks into, and thoroughly examines himself, he will perceive with what abilities nature has furnished him to come into life, and what means are in his possession to obtain and procure wisdom.

Dignus—etiam Genitivum.

He says that that man alone in this state is worthy of this command.

Verba Substantiva.

He seemed to be serious without arrogance, and diffident without indolence.

You ought to love me, not my fortune, if we are to be true friends.

This city was formerly so strong and powerful, that it could support the negligence of the senate, or even the injuries of its citizens; now it cannot.

Those who desire the valuable applause of good men, which alone can be called true glory, ought to endeavour after ease and pleasure for others, not for themselves.

No one despises, or hates, or avoids pleasure itself, because it is pleasure, but because great pains attend those who cannot follow pleasure with reason.

In children, as in a glass nature is reflected, how earnest are their disputes with each other; how are they transported with joy, when they are victorious; how

tudo non infinitus pondus aurum contentus præmium
propono qui novus invenio voluptas.

Homo sapiens sum, et iste autoritas et potestas præ-
ditus qui tu sum.

Tuus iste animus nunquam hic angustia qui natura
ego ad vivo do contentus sum, semper immortalita-
tas amor flagrans nec vero hic tuus vita dicendus sum
qui corpus et spiritus contineo ille ille inquam vita
sum tuus Cæsar qui vigeo memoria seculum omnis
qui posteritas aleo qui ipse æternitas semper tueor.

Qui sui ipse nosco aliquis sui habeo sentio divinus
tantusque manus Deus semper dignus aliquis et
facio et sentio et cum sui ipse perspicio totusque
tento intelligo quemadmodum a natura subornatus in
vita venio quantusque instrumentum habeo ad obti-
nendum adipiscendumque sapientia.

Hic unus sum in hic civitas dignum hic imperium
dicit.

Sine arrogantia gravis sum videor et sine segnitie vere-
cundus.

Ego ipse amo oportet non meus si verus amicus sum.

Sum quondam ita firmus hic civitas et valens ut negli-
gentia senatus vel etiam injuria civis fero possum
jam non possum.

Qui bonus fama bonus qui solus vere gloria nominor
possum expeto alius otium quæro debeo et voluptas
non sui

Nemo ipse voluptas quia voluptas sum aspernor aut
odi aut fugio sed quia consequor magnus dolor is
qui ratio voluptas sequor nescio.

In puer ut in speculum natura cerno quantus studium
decertans sum ut ille effero lætitia cum vinco ut pu-
det victus ut sui accuso nolo quam cupio laudo qui

are they ashamed to be conquered ; how unwilling are they to be blamed ; how eager are they to be praised ; what pains will they not take to be at the head of their equals ; how well they remember those who use them kindly ; how desirous are they of returning a favour ; and these feelings appear the strongest in those of the best dispositions.

Denique omnia.

The power of conscience is great.

He indeed is a friend, who is as another self.

The whole subjects seem in a manner to have been discussed.

Cluentius the father of this person was generally considered as the principal man not only of the city to which he belonged, but also of the neighbouring country, for his virtue, reputation, and rank.

While Archimedes attentively drew some figures on the dust, he did not perceive that his country was taken.

Let war be so entered upon that nothing else but peace may seem to be fought for.

Infinitum quoque.

I will not only say in this place, where it is very easy to be said, but even in the senate, that I will be a popular consul.

Is there any thing, my Cicero, which I wish more than to have you a complete scholar ?

True wisdom and greatness of mind deems that honourable which is founded on action, not on fame, and had rather be, than appear great.

Indeed I am very happy that I am one, on whom when you wish to do it, you can throw no reproach but what equally falls on the greatest part of the citizens.

I very much desire to know from you, why those who came out of the municipal towns seem to you to be strangers.

As a field, though fertile, cannot be fruitful without culture, so cannot the mind, without learning ; for in both cases, the one without the other is insufficient ; but the culture of the mind is philosophy.

ille labor non perfero ut equalis princeps sum qui memoria sum in hic bene in merens qui referendus gratia cupiditas atque is in optimus quisque indoles maxime atque puret.

Magnus, vis, sum conscientia.
Is sum amicus quidem qui tanquam alter idem.
Totus fere quaestio tracto videor.

Cluentius habeor pater hic homo non solum municipium ex qui sum sed etiam regio ille et vicinitas virtus erit timatio nobilitas facile princeps.

Dum Archimedes in pulvis quidam describo attentus ne patria quidem captas sum sentio.

Bellum ita suscipio ut nihil aliud nisi pax quaesitus videor.

Ego non solum hic in locus dico ubi sum in dico facilis sed in ipse senatus popularis ego sum consul.

An sum meus Cicero qui ego malo quam tu doctus sum?

Verus autem et sapiens animus magnitudo honestus ille qui in factum pono non in gloria judico princepsque sui sum malo quam videor.

Equidem vehementer laetor is sum ego in qui tu cum cupio nullus contumelia jacio possum qui non ad magnus pars civis convenio.

Scio ex tu pervolo quamobrem qui ex municipium venio peregrinus tu sum videor.

Ut ager quamvis fertilis sine cultura fructuosus sum non possum sic sine doctrina animus ita sum uterque res unus sine alter debilis cultura autem animus philosophia sum.

Sum Genitivum.

All good men respect equity and justice on their own account, nor is it consistent with the character of a good man to love what which is not lovely in itself.

It is the duty of a young man to revere his seniors, and to select the best and most esteemed of them, on whose advice and authority he may depend, for the inexperience of early youth should be fixed and governed by the experience of age.

His industry was various, his labour great.

To determine what a wise man is, seems the part of even a very wise man.

It is the duty of a good consul not only to see what is doing, but also to foresee what may happen.

It is the business of a keen disputant, to discern not only what every one may say, but what it is possible for him to say.

It is this is the criterion of a compleat orator, to seem a compleat orator to the people.

It is not the character of a man, least of all of a Roman, to hesitate to give to his country that life which he owes to nature.

It is the part of a wise man to resolve before hand, to bear with temper, whatsoever may happen to man, should it take place.

I deny that it is his business, who makes pain the standard of the greatest evil, ever to make mention of virtue.

It is becoming your wisdom and greatness of mind to regard all your honour and dignity as founded on your virtue.

It particularly belongs to the wisdom of the senate, to express a grateful sense of their valour, who sacrificed their lives for their country.

It is a mark of a firm mind and great constancy, so to bear those things which seem displeasing, as in nothing to depart from the state of nature, and the dignity of a wise man.

It is agreed upon by all men, as well learned as unlearned, that it is the part of brave, magnanimous, and patient men, to submit to pain with moderation.

Omnis vir bonus ipsi equitas et jus ipse amo nec sum
vir bonus diligo qui per sui non sum diligendus.

Sum adolescens majores natu vereor ex hicque eligo bonus et probatus qui consilium atque autoritas nitor inuens enim aetas incititia senex constituendus et regendus prudentia sum.

Multus industria et magnus labor sum.

Statuo quis sum sapiens vel maxime videor sum sapiens.

Sum bonus consul non solum video quis ago verum etiam provideo quis futurus sum.

Acute disputans ille sum non quis quisque dico sed quis quisque dicendus sum video.

Is ipse sum summus orator summus orator populus videor.

Non sum vir parveque Romanus dubito is spiritus qui natura debeo patria reddo.

Sum sapiens quisquis homo accido possum is praelector ferendus modice sum.

Nego is sum qui dolor summus malus metior mentio facio virtus.

Tuus sapientia magnitudoque animus sum omnis amplitudo et dignitas tuus in virtus tuus positus existimo.

Proprius senatus sapiens sum gratus is virtus memoria prosequor qui pro patria vita profundo.

Is qui videor acerbus ita fero ut nihil a status natura discendo nihil a dignitas sapiens robustus animus sum magnusque constantia.

Inter omnis hoc confito nec doctus homo solum sed etiam indoctus vir sum fortis et magnanimus et patiens toleranter dolor patior.

It is the character of a great genius, to penetrate into futurity by reflection, and something beforehand, to form a judgment of what may happen on either side, and what is to be done, when the event takes place; and never to act so as to have occasion to say, I could not have thought it.

No one, Cæsar, has such a flow of genius, such strength, such power of language, as can, I say not, illustrate, but relate your actions.

There is nothing so much the mark of a narrow, and little mind, as to love money; nothing is more generous and magnificent, than to despise it, if you have it not; and if you have it, to bestow it in beneficence and liberality.

As it is to be supposed, that Athens and Lacedæmon were built for the Athenians and Lacedæmonians, and all the things which are in those cities are rightly said to belong to those inhabitants, so it is to be supposed, that whatsoever things there are in the whole world belong to men.

Common understanding makes things known to us, and that has informed our minds, that the honourable is founded in virtue, the shameful in vice, and to think these things owing to fancy, and not to nature, is the character of the truly mad; for what is called the virtue of a tree, or a horse, though we there make an improper use of the word, depends not on fancy but nature; and if it is so, the honourable and the shameful are to be determined by nature.

Excipiuntur hi.

As to your inviting me back to my ancient mode of life, it was indeed, once my duty, to take the lead in public affairs, which I did; but then there was where I could repose myself, but now I plainly cannot submit to such a course of living or such a life; nor in this particular do I think it my business to attend to other men's opinions of me; my own conscience is of more value to me than the talk of all mankind.

Verba æstimandi.

How highly do you suppose I value what is wrote in your letter.

Ingenium magnus sum præcipio cogitatio futurus et aliquanto ante constituo quis accido possum in uterque pars, et quis ago cum quis evenio nec committo aliquis ut aliquando dicendus sum non puto.

Nullus tantus sum flumen ingenium nullus dico aut scribo tantus vis tantus copia, qui non dico exorno sed enarro Cæsar res tuus gero possum.

Nihil sum tam angustus animus tamque parvus quam amo divitiæ nihil honestus magnificusque quam pecunia contemno si non habeo si habeor, ad beneficentia liberalitasque confero.

Ut Athenæ et Lacedæmon Atheniensis Lacedæmoniusque causa putandus sum condo omnis que qui sum in hic urbs is populus recte sum dico sic quicunque sum in omnis mundus homo putandus sum.

Communis intelligentia ego notus res efficio isque in animus noster inchoo ut honestus in virtus pono in vitium turpis hic autem in opinio existimo non in natura positus vere demens sum nam nec arbor nec equus virtus qui dico in qui abutor nomen in opinio sino sed in natura quod si ita sum honestus quoque et turpis natura dijudicandus sum.

Qui ego ad meus consuetudo revoco sum meus quidem jampridem res-publica rego qui facio sed interea sum ubi acquiesco nunc plane nec ego victus hec vita ille colo possum nec in is res quis alius videor ego puto curandus meus ego conscientia plus sum quam omnis sermo.

Quantus ille ego estimo puto qui sum is tuus literæ scriptus,

If I knew what you valued this at, I could know what pains I ought to take about it.

The common people estimate few things according to their real value, many according to opinion.

Which shall we value most, the money which Pyrrhus offered Fabricius, or the self-command of Fabricius who refused it?

Who then can doubt (if every one is to be looked upon as richest, who possesses what is of most value) that riches arise from virtue since no possession, no weight of money, is to be esteemed of more value than virtue,

They valued the Tusculan villa at five hundred thousand sesterces, the Formian estate at two hundred and fifty thousand.

There was one Rubrius his companion; he informed him that there was a daughter of Philodamus, who lived with her father because she was unmarried, who was esteemed a woman of singular beauty, but of the highest honour and character.

Posthumus, concerning whom the senate particularly came to a resolution that he should directly go into Sicily and succeed Furfanus, refuses to go without Cato, and rates his own power and influence in the senate very high.

Verba accusandi.

If a freedman of Lentulus or Gellius had caused any one to be condemned for theft, that person would have lost all his reputation, nor would ever have recovered any part of his character; but the men, whom Gellius and Lentulus themselves, both Censors and of the highest estimation and wisdom, have noted for theft and bribery, not only appear again in the senate, but are acquitted in court of these very crimes.

You blame me without reason about sending the letters, for Pomponia never informed me who I should deliver them to: and besides, I did not happen to have any one going to Epirus, nor did I know then that you was at Athens.

Cælius would never have been so mad as to accuse another of bribery, if he had disgraced himself with that crime to such an immense degree.

Hoc si quantus tu estimo suo tum quis ego elaborandum scio possum.

Vulgus ex veritas pauci ex opinio multus æstimo.

Utrum plus æstimo pecunia Pyrrhus qui Fabricius doan continentia Fabricius qui ille pecunia repudio.

Quis igitur (sequidem ut quisque qui plurimus sum possideo ita ditissimus habendus sum) dubito quin in virtus divitiarum pono quoniam nullus possessio nullus vis aurum plus quam virtus æstimandus sum.

Tusculanus villa quingenti millia, Formianus (*sub fundum*) fectertium ducenti quinquaginta millia æstimo, *cum Ab.*

Sum comes is Rubrius quidam, is ad is defero Philodamus sum filia qui cum pater habito propterea quod vir non habeo mulier eximius pulchritudo sed is summus integritas pudiciaque æstimo, *cum Ab.*

Posthumus de qui nominatim senatus decerno ut statim in Sicilia eo Furfanusque succedo nego sui eo sine Cato et suus in senatus opera auctoritasque magnus æstimo, *cum Gen.*

Si quis Lentulus aut Gellius libertus furtum condemno, *cum Gen.* is omnes ornamentum omisus nunquam ullus honestas suus pars recupero qui autem ipse Gellius et Lentulus duo Cenfor clarissimus vir sapiensque homo furtum et captus pecunia nomen noto is non modo in senatus redio sed etiam ille ipse res iudicium absolvor, *cum Gen.*

De litterarum missio sine causa abs tu accuso nunquam enim a Pomponia noster certus sum factus sum quod litterarum de possum porro autem neque ego accido ut habeo qui in Epirus proficiscor neque dum tu Athenarum sum audio.

Nunquam tam Cælius amens sum ut si sui iste infinitus ambitus commaculo ambitus alter accuso.

Though you had ungratefully and impiously disclaimed the name of friendship, yet you might have conducted your enmity as is usual with mankind, not pursued him with fictitious accusations, not aimed at his life, not charged him with capital crimes.

Uterque, nullus.

Nothing more conduces to the safety of the state, than that those who accuse others, should not be in less fear for their lives and fortunes, than those who are accused fear for both.

Satago misereor.

We pity those more who request not our compassion, than those who strongly solicit it.

No one, Dolabella, can now pity either you or your children, whom you have left in want and solitude.

It is peculiar to folly to discern the faults of others, and to forget her own.

Reminiscor, recordor.

If you pay no credit to Gabinus's defence, do you forget your own accusation?

Those who are about to engage in the government of the state should by all means observe two maxims of Plato's, the one to have such a regard to the benefit of the city, that they should refer whatever they do to that, forgetful of their own advantage; the other is, that they should pay such attention to the whole government in general, that while they preserve one part they may not neglect the other.

He certainly will remember their wickedness with some pain.

I remember, I remember, nor shall I ever forget that night.

I will forget my injuries, I lay aside the remembrance of my grief.

He not only remembered all his actions but also his sayings.

Potior aut.

I must wish for ease, which those who possess the supreme power seem as if they would allow, if certain persons will patiently submit to their power,

Quamvis ingrata et impie necessitudo nomen repudio
tamen inimicitia homo mōs gero possum non fingo
crimen in sector nō expeto vita non caput arcesso.

Nullus salus res-publica magnus sum quam is qui alter
accuso non minus de caput ac fortuna quam ille qui
accuso de uterque pertimeo.

Is ego magis miseret qui noster misericordia non re-
quiro quam qui ille efflagito.

Nemo jam Dolabella neque tu neque tuus liberi qui tu
miser in ejetas atque in solitudo relinquo miserior
possum.

Proprius sum stultitia alius vitium cerno obliviscor
suus.

Si defensio Gabinius fides non habeo obliviscor ne
etiam accusatio tuus.

Omnino qui res-publica præfecturus sum duo Plato præ-
ceptum teneo unus ut utilitas civis sic tueor ut quis-
quis ago adis refero obliviscor commodum suus alter
ut totus corpus res-publica curo ne dum pars aliquis
tueor reliquus desero.

Ille certe cum aliquis dolor flagitium suus recordor,
cum Gen.

Memini memini nec unquam obliviscor, (*cum Gen.*)
nox illa.

Oliviscor (*cum Gen.*) injuria depono memoria dolor
meus.

Omnis que is non solum factum sed etiam dictum me-
mini (*cum Ac.*)

Otium ego exoptandus sum quod is qui potior (*cum
Gen.*) res præstaturus videor si quidem homo patien-
ter is potentia fero possum.

We are by nature very desirous of honour, which if we can but see even a glimpse of, there is nothing we are not ready to do, and to suffer, to obtain it.

There are no things private property by nature, but they become so either by the ancient occupancy of those who formerly met with things unclaimed, or by victory of those who obtain them in war, or by law, agreement, contract, or lot.

As Regulus is to be commended for observing his oath, so those ten persons, whom, after the battle of Cannæ, Hannibal sent to the senate, being sworn that they would return into the camp, which the Carthaginians were in possession of, if they could not obtain the redemption of the captives, would have been greatly to blame if they had not returned.

Why would Camillus grieve if he could suppose that after almost three hundred and fifty years these events would have happened; or why do I grieve if I suppose that in ten thousand years some other people should get possession of this city, but because the love of my country is so great, that it is bounded not by what we shall know, but her safety; therefore death, which on account of the uncertainty of human events, is continually threatening us, and on account of the shortness of our lives cannot be far distant, never prevents a wise man from always consulting the good of his country and his friends, regarding his posterity as those he has an interest in; those shall never know them.

Omnia verba.

Antipater the historian added to his history a more elevated style.

Philosophy heals the mind, takes away vain disquietudes, frees it from passions, drives away fear.

A dispute has arose between me and Velleius, upon a subject of great consequence.

I hope you will excuse me, if I do not fear those things which you judged never to be feared.

He chiefly lays his ears open to flatterers, who flatters himself and is himself chiefly delighted with himself.

How can it be proved that the mind cannot cure itself, when it is the very mind which has found out medicine for the body?

Sum natura studiosus honestas qui si quasi lumen aliquis adspicio nihil sum qui ut is (*cum Ab.*) potior nor paro et fero et perpetior.

Sum privatus nullus natura sed aut vetus occupatio ut qui quondam in vacuus venio aut victoria ut qui bellum potior (*cum Ab.*) aut lex, aut pactio conditio fors.

Ut laudandus Regulus in conseruo jus jurandum sic decem ille qui post Canensis pugna juratus ad senatus mitto Hannibal in castra rediturus is qui sum potitus, (*cum Gen.*) nisi de redimendus captivus impetro si non redeo vituperandus.

Cur Camillus doleo si hic post trecenti et quinquaginta fere annus eventurus puto et ego doleo si ad decem mille annus gens aliquis urbs noster potiturus, (*cum Ab.*) puto quia tantus caritas patria sum utis non sensus noster sed salus ipse metior itaque non deterreo sapiens mors qui propter incertus casus quotidie immines et propter brevitatis vita nunquam longe possum absum quo minus in omnis tempus res publica suusque consulo et posteritas ipse qui sensus habiturus non sum ad sui puto pertineo.

Antipater historicus addo historia magnus vox sonus.

Philosophia medeor animus inanis solitudo detraho cupiditas libero pello timor.

Orior ego magnus de res altercatio cum Velleius.

Spero tu ego ignosco si is non timeo qui ne tu quidem unquam timendus duco.

Is assentator patefacio auris suus magne qui ipse sui assentior et sui magne ipse delecto.

Qui proba possum ut sui medeor animus non possum cum ipse medicina corpus animus invenio?

If you impute this character to me, Torquatus, in consequence of any part of my behaviour during my whole life, you are greatly mistaken.

The husbandman, though he is old, hesitates not to reply to him, who enquires for whom he sows, for the immortal Gods, who not only intended I should receive these things from my ancestors, but also deliver them to posterity.

Let us see how powerful are the remedies which philosophy applies to the diseases of the mind, for there are certainly some medicines; nor has nature been so unkind, and so unfriendly to mankind, as to have invented so many things salutary for the body, none for the mind.

Imprimis Verba.

As this was agreeable to them, we then sat down on a little green near Plato's statue.

Those who hurt some that they may be liberal to others, are guilty of the same injustice, as if they applied the property of others to their own use.

If you assist any one for your own sake, it is not to be considered as a benefit, but a loan; nor does any thanks seem owing to him, who is kind for his own interest.

Do you yourself look into your own mind, and examining it with all consideration, reflect within yourself, whether you would choose rather to spend all your life without pain, in the perpetual abundance of every pleasure; or whilst you deserve the best possible of mankind, whilst you brought assistance and safety to the indigent?

You do not love our friend Cato more than I do, and yet he with the best intentions, and the highest integrity, is sometimes hurtful to the state, for he gives his opinion as if he was in the commonwealth of Plato, not as if he was in the dregs of Romulus.

There is no vice more foul than avarice, particularly in nobles, and those who have the management of publick affairs, for to make a traffick of the state is not only shameful but wicked; and those persons who are at the head of a government can by no means more easily conciliate the affection of the people than by integrity and parsimony.

Hic ego tu si propter res meus gestus impono in omnis
vita meus persona Torquatus vehementer erro.

Nec dubito agricola quamvis senex quæro qui fero re-
spondeo Dii immortalis qui ego non accipio modo
hic a majores volo sed etiam posterus prodo.

Video quantus sum qui a philosophia remedium mor-
bus animus adhibeo sum enim quidam medicina certe
nec tam sum homo genus insensus atque inimicus
natura ut corpus tot res salutaris animus nullus in-
venio.

Cum idem placeo ille tum in pratulum propter Plato
statua confedo.

Qui alius noceo ut in alius liberalis sum in idem sum
injustitia ut si in suus res alienus converto.

Si tuus ob causa quisquam commodo non ille benefi-
cium habendus sum sed feneratio nec gratia debeo
videor is qui suus ob causa commodo.

Tute introspectio in mens tuus ipse isque omnis cogi-
tatio pertractans percunctor ipse perpetuus ne malo
voluptas perfluens in tranquillitas dego omnis ætas
sine dolor metus an cum de omnis gens optime me-
reor cum opis indigens salus que fero.

Cato noster non tu amo plus quam ego sed tamen ille
optimus animus utens et summus fides noceo inter-
dum res-publica duo enim tanquam in Plato πολίσις
non tam in Romulus fæx sententia.

Nullus vitium sum fæter quam avaritia præsertim in
princeps et res-publica gubernans, habeo enim quæ-
tus res-publica non modo turpis sum sed sceleratus
etiam nullus autem res concilio facile benevolentia
multitudo possum is qui res-publica præsum quam
abstinentia et continentia.

Interdum Ablativus.

I can compare you with him in your lust of power, but in no other things are you to be compared together.

Of all those things which nature, or fortune has bestowed on me, I have nothing to compare with the friendship of Scipio.

The soul of man deduced from the supreme intelligence can be compared with nothing else, if it is lawful so to speak, than with God himself.

When I compare my conduct with your's, though I would not be more favourable to myself than you, in defending the sincerity of my friendship; yet I am much more pleased with what I have done, than with what you have.

Such, conscript fathers, is the nature of things, that the man who has acquired a sense of true glory, who feels that he is esteemed as a valuable citizen, and useful to the state, by the senate, the equestrian order, and the whole Roman people, will judge nothing comparable with that honour.

Aristotle tells us, that upon the river Hypanis, which runs out of part of Europe into the sea, there are little animals produced which live only one day; such then of those who dye at the eighth hour, dye at an advanced period of life, but those at sun-set, worn out with old age. Compare our longest life with eternity, and we shall be found in a manner, as short lived as these little animals.

Verba dandi.

Short is the life allotted to us by nature; but the memory of a well-spent life is eternal.

He applied great part of that money to his own use; he returned the woman just what little he thought fit.

In nothing do men come nearer to the Gods, than by giving happiness to mankind.

Many persons perversely require to have their friends such as they themselves cannot be; and what they bestow not on their friends, that they expect from them.

You have obliged me very much in sending me Serapion's book, of which (as I may venture to say

Cum ille ego tu dominor cupiditas confero possum
cæter vero res nullus modus sum comparandus.

Ex omnis res qui ego aut natura aut fortuna tribuo
habeo nihil qui possum comparo cum amicitia
Scipio.

Humanus animus decerptus ex mens divinus cum alius
nullus nisi cum ipse Deus si hic fas sum dictu comparo
possum.

Cum meus factum cum tuus comparo etsi non magis
ego faveo in noster amicitia tuendus quam tu tamen
multo magis meus factum delecto quam tuus.

Is natura res sum P. C. ut qui sensus verus gloria
capio quique fui ab senatus, ab eques Romanus po-
pulus que Romanus universus sensio civis carus ha-
beor salutarisque res-publica nihil cum hic gloria
comparandus puto.

Apud Hypanis fluvius qui ab Europa pars in pontus
influit Aristoteles ait bestiola quidam nascor qui unus
dies vivo ex hic igitur hora octavus qui morior pro-
vectas ætas morior. Qui vero occidens sol, decrepi-
tus confero noster longus ætas cum æternitas in
idem brevitæ qui ille bestiola invenio.

Brevis a natura ego vita do at memoria bene reddo
vita sempiternus.

Ex ille pecunia magnus pars ad sui avertio, mulier
reddo quantulus videor.

Homo ad Deus nullus res proprie accedo quam salus
homo do.

Plerique perverse amicus habeo talis volo qualis ipse
sum non possum quique ipse non tribuo amicus, hic
ab is desidero.

Facio ego pergratus quod Serapion liber ad ego mitto
ex qui quidem ego qui inter ego licet dico milessi-

between ourselves) I don't understand the thousandth part; I have ordered you to be paid ready money for it.

I fear lest nature when it has given us infirm bodies, and has added to them incurable diseases and intolerable pains, should have given us also minds corresponding to the pains of the body.

I write to you less frequently, because I don't know for certain where you are, or where you will be; however, I have chose to give this letter to one, I don't know who, because he thought he should see you.

The family and the name of Brutus has been bestowed on the state, as it were by the favour, and the munificence of the immortal Gods, to establish, or restore the liberty of the Roman people.

If you shall give a sword to a little boy, or a feeble weak old man, he can be hurtful to no one by his strength; but if it shall touch the naked body of even a very brave man, it may wound him by the very edge and weight of the weapon.

If your friend at his death shall desire you to convey an estate to his daughter, without writing it down, or telling any one of it, what will you do? You certainly will convey it. Epicurus probably would do the same, as did Sextus Peducæus, who, when no one knew that C. Plorius had made such a request to him, came of his own accord to the woman, informed her of the man's direction, when she expected no such thing, and conveyed to her the estate. Now I ask you, as you would certainly have done the same; don't you from hence perceive the superior power of nature, because you, who as even you yourselves declare, refer every thing to private interest and pleasure, yet do those things which shew you do not regard pleasure but duty, and that uncorrupt nature has more power over you than depraved reason.

Dono impertio.

Petus, as I wrote to you before, has made me a present of all the books his brother left.

My mind, Romans, is employed on many and weighty speculations, which allow me no jot of rest, night or day.

mus pars vix intelligo; pro is tu prefens pecunia solvo impero.

Vereor ne natura cum corpus ego infirmus do isque et morbus insanabilis et dolor intolerabilis adjungo animus quoque do corpus dolor congruo.

Ego ad tu propterea minus sæpe scribo quod certus non habeo ubi sum aut ubi futurus sum hic tamen nescio quis quod videor is tu visurus sum puto dandus literæ.

Sum enim quasi Deus immortalis beneficium et munus datus res publica Brutus genus et nomen ad libertas populus Romanus vel constituendus vel recuperandus.

Si gladius parvus puer aut si imbecillis senex aut debilis do ipse impetus suus nemo noceo sin ad nudus vel fortis vir corpus accedo possum acies ipse et ferrum vis vulnero.

Si tu amicus tuus morior rogo ut hæreditas reddo suus filia nec usquam is scribo nec quisquam dico quis facio tu quidem reddo ipse Epicurus fortasse reddo ut Sextus Peducæus cum scio nemo is rogatus a C. Plotius ultro ad mulier venio isque nil opinans vir mandatum expono hæreditas que reddo sed ego ex tu quæro quoniam idem tu certe facio nonne intelligo eo magnus vis sum natura quod ipse tu qui omnis ad vester com modum et ut ipse dico ad voluptas refero tamen is facio e qui appareo non voluptas vos sed officium sequor plusque rectus natura quam ratio pravus valeo.

Pætus ut antea ad tu scribo omnis liber qui frater suus relinquo ego dono.

Verfior Quirites in animus meus multus et gravis cogitatio qui mihi nullus pars neque diuturnus neque nocturnus quies impertio,

We see many pensioners from Africa, Sicilia, Sardinia, and the other provinces, presented with the freedom of the city.

Nature has furnished such an abundant plenty of things for the convenience and use of man, that those things which the earth produces, seem purposely given to us, not growing by chance.

He assisted me when I was wounded; he presented me with plunder.

The inhabitants of Tarentum, and Rhegium and Naples, presented him with the freedom of their city, and other rewards; and every one who could form any judgement of genius, esteemed him worthy of their acquaintance and friendship.

Verba debendi.

Then, if you please, say that you have lived long enough, when you have paid the debt you owe to your country.

What do we promise, what to our armies! much better and greater things, we promise, liberty, laws, rights, courts of justice, the empire of the whole world, honour, peace, quiet.

I began to wish that Trebatius might expect from you, what he hoped for from me; and indeed I have not less fully assured him of your good inclinations, than I had been accustomed to promise him my own.

As to what you say, Cassius, that I owe no more to Plancius, than to every good man, because my safety was equally dear to them; I do admit that I am a debtor to every good man, but even those good men and citizens to whom I am so, said, when the *comitiæ* were held for choosing *ediles*, that they owed something to Plancius on my account.

There are certain duties which are rather owing to some persons than others, as you should sooner assist your neighbour in getting in his harvest, than your brother or acquaintance; but in a law-suit you should plead for your relation and acquaintance before your neighbour.

Verba imperandi et nuntiandi.

At that time senators, that is old men, lived in the country, and Q. Cincinnatus was told, whilst he was at the plough, that he was appointed Dictator.

Stipendiarius ex Africa, Sicilia, Sardinia, cæter provincia multas civitas dono video.

Ad homo commoditas et usus tantus res ubertas natura largior ut is qui gigno dono consulto ego non fortuito nascor videor.

Ego saucius recreo ego prædum dono.

Hic Tarentinus et Rhegius et Neapolitanus civitas cæterque præmium dono et omnis qui aliquis de ingenium possum judico cognitio atque hospitium dignus existimo.

Tum tu si volo cum patria qui debeo solvo satis diu vivo dico.

Quis ego noster exercitus quis polliceor multo bonus atque magnus libertas lex jus judicium imperium orbis terra dignitas pax otium polliceor.

Cœpi volo is Trebatus expecto a tu qui spero a ego neque mehercule minus is prolixè de tuus voluntas promitto quam sum solitus de meus polliceor.

Qui aio Cassius non plus ego Plancius debeo quam bonus omnis quod is æque meus salus carus sum ego ego debeo bonus omnis fateor sed etiam in qui ego debeo bonus vir et civis ædilitius comitia aliquis sui meus nomen debeo Plancius dico.

Sunt quidam officium qui alius magis quam alius debeo ut vicinus cite adjuvo in fructus percipiendus quam aut frater aut familiaris at si lis in judicium sum propinquus potius et amicus quam vicinus defendo.

In ager sum tunc senator is sum senex siquidem arans
Q. Cincinnatus nunciatus sum is dictator sum dictus.

When he had put an end to every war both by sea and land, yet he demanded a fleet from those very states.

As to what you advise me of, accommodating my looks and my discourse to the times, that is difficult; I would command myself, if I thought my interest any thing concerned therein.

Verba fidendi.

Had he not had confidence in his own cause, he would never have put himself in his power.

When any one has once perjured himself, one ought not to trust him afterwards, though he should swear by all the Gods.

He himself confesses that he was mad, because he trusted his own and his friend's money to the king at so great hazard of his own fortune.

Indeed I never heard the voice of a fawn. I will believe you, if you say that you have heard it, though I don't know what being a fawn is.

For which reason give your utmost attention, and every endeavour for that purpose, in which you have already employed them, to love and protect those whom the senate and Roman people have committed and intrusted to your integrity, and power, and to desire that they may be as happy as possible. Now if chance had appointed you to the government of Africans, Spaniards or Gauls, a fierce and barbarous people, yet it would be incumbent upon your humanity, to consult their advantage and profit, and to attend to their well-being; but as we are to preside over a people, that are not only humane themselves, but from whom humanity has been supposed to be derived to others, certainly we ought most particularly to show that virtue to those from whom we have received it.

Verba obsequendi.

I will then obey your desire, and speak, if I can, like a rhetorician.

What else is it (like the giants) to war against the Gods, but to resist nature?

Are you he who, in disputing, do not follow your own opinion, but submit to the authority of others?

Cum omnis jam bellum terra mareque conficio classis
tamen idem civitas impero.

Qui ego moneo de vultus et oratio ad tempus accom-
modandus etsi difficilis sum tamen impero ego si meus
quisquam intersum puto.

Is potestas fui nunquam profecto trado nisi causa suus
confido.

Ubi quis semel pejero is credo postea etiam si per plus
Deus juro non oportet.

Ipse etiam insanio fui fateor quod suus quod pecu-
nia amicus rex credo cum tantus fortuna suus peri-
culum.

Faunus vox equidem nunquam audio, tu si audio tu
dico credo et si faunus omnino quis sum nescio.

Quapropter incumbo totus animus et studium omnis in
is ratio qui adhuc utor ut is qui tuus fides potestas-
que senatus populusque Romanus committo et credo
diligio et omnis ratio tueor ut sum quam beatus volo
quod si tu fors Afrus aut Hispanus aut Gallus præ-
ficio immanis ac barbarus natio tamen sum humani-
tas tuus consulo is commodum et utilitas salusque
servio cum vero is genus homo præsum non modo in
qui ipse sum sed etiam a qui ad alius pervenio puto
humanitas certe is potissimum tribuo debeo a qui
accipio.

Obsequor igitur voluntas tuus dicoque si possum rhe-
torice.

Quis sum alius gygas mos bello cum Diis nisi natura
oppugno.

An tu is sum qui in disputo non tuus iudicium sequor
sed auctoritas alius pareo?

There are moreover said to be laws among thieves, which they obey, which they observe.

The passions of weak minds are so distracted by contrary objects, *that* whilst you indulge the one, you must oppose the other.

Let us love our country, obey the senate, consult the interest of good men, neglect present advantage, think that best which is most proper, hope for what we desire, but submit to what happens.

What can be more foolish than for a Roman knight to go from this city which alone is, and always was most free, to a place where he must obey, and be subservient to another.

Regard therefore those judges also, who will pass sentence on you, after the revolution of many ages, and indeed I know not, if not with more integrity than we do; for they will judge without love, without affection, and on the other hand, without hatred and envy.

Does any one pay a sufficient regard to decency, who indulges his passions in private? or are there not some things flagitious in themselves, although they are accompanied by no infamy?

Law is nothing but right reason, given by the power of the Gods, commanding what is honourable, forbidding the contrary. This then was the law which Crassus obeyed, when he went into Syria.

Nothing is superior to God, therefore it is necessary that the world should be governed by him: for God is obedient and subservient to no part of nature; therefore he himself governs all nature.

Verba minandi.

Threaten not me with death, death is terrible to those, every part of whom ceases to exist with their life, not to those whose glory can never die.

They sometimes threatened even those who were quiet, and said they must consider not what any one thought, but where he was.

When Lyfimachus threatened Theodorus with the gallows, I pray you, said he, threaten those purple coats with these terrible things; it makes no difference to Theodorus whether he rots in the ground or above it.

Quinetiam lex latro sum dico qui pareo qui observo.

Sic diltraho in contrarius pars impotens cupiditas cum hic obsequor ille sum repugnandus.

Amo patria pareo senatus consulo bonus præsens fructus negligo is sum bonus puto qui sum rectus spero qui volo sed qui accedo fero.

Quis stultus quam eques Romanus ex hic urbs qui sum unus maxime et sum semper liber venio in is locus ubi parendus alter et servendus sum.

Servio igitur is etiam iudex qui multus post seculum de tu iudico et quidem haud scio an incorruptius quam ego nam sine amor et cupidites et rursus sine odium sine invidia iudico.

Satis ne ergo pudor consulo si quis sine testis libido pareo an sum aliquis per sui ipse flagitiosus etiam si nullus comitor infamia,

Sum lex nihil alius nisi rectus et a numen Deus tractus ratio impero honestus prohibeo contrarius hic igitur lex pareo Crassus cum in Syria proficiscor.

Nihil sum præstans Deus ab is igitur necesse sum mundus rego, nullus igitur sum natura obediens aut subjectus Deus omnis ergo rego ipse natura.

Mors ne ego minitor, mors terribilis sum is qui cum vita omnis extingui non is qui laus emorior non possum.

Interdum etiam otiosus minor nec quis quisque sentio sed ubi sum cogitandus sum dico.

Theodorus cum Lyfimachus crux minor iste quæso inquam iste horribilis monitor purpuratus tuus Theodorus quidem nihil intersum hamine an sublimis putresco.

Sum cum.

Men were created for the sake of men, that they might be mutually serviceable to each other; in this we ought to follow nature as our guide, and bring our general benefits into the common stock, for all to partake of by an interchange of good offices, by giving and receiving; and also to bind close the society of man with man, by our skill, our labour, and our abilities.

Reason itself inclines me, after long deliberation, to this opinion in preference to all others, to conclude that wisdom without eloquence, can be of little service to a city; but eloquence, without wisdom, is generally very hurtful, and never serviceable.

The authority of those who profess themselves teachers, is in general hurtful to those who desire to learn; for they cease to consult their own judgment; they take that for granted, which has been determined by those whom they approve of; nor indeed do I usually commend what we have heard of the Pythagoreans; for it is related that when they advanced anything in a dispute, when they were questioned why it was so, they used to answer, *he* has said it; now this *he* was Pythagoras.

Dativum fere.

You will hear from Pollio what is going on, who was not only concerned in the whole affair, but took the lead in it.

Mankind seem to me chiefly to excel the brute creation in this, that they can speak.

One day well spent, and according to thy precepts, Philosophy, is to be preferred to a guilty immortality.

He intreated Q. Seius to sell him his house; when he refused that, he threatened to obstruct his lights.

It is usual with him in his discourses to prefer the pleasures of the belly to the gratification of the eye and ear.

He seems to have acquired something excellent, who excels other men in what they excel the brute creation.

If there are even in the body itself, many things to be preferred to pleasure, as health, strength, swift-

Homo homo causa genero ut ipse inter sui alius alius
prosum possum in hic natura debeo dux sequor et
communis utilitas in medium afferō mutatis officium
do accipio tum ars tum opera tum facultas divincio
homo inter homo societas.

Ac ego quidem diu cogitans ratio ipse in hic potissimum
sententia duco ut existimo sapientia sine eloquentia
parum prosum civitas, eloquentia vero sine sapientia
nimium obsum plerumque prosum nunquam.

Obsum plerumque is qui disco volo auctoritas is qui
sui doceo profiteor desino enim suus iudicium adhi-
beo is habeo ratus qui ab is qui probo iudicatus vi-
deo nec vero probo soleo is qui de Pythagoreus acci-
pio qui fero si quis affirmo in disputo cum ex is quero
quare ita sum respondeo solitus ipse dico ipse autem
sum Pythagoras.

Qui gero accipio ex Pollio qui omnis negotium non
intersum solum sed præsūm.

Ego quidem videor homo hic res maxime bestia præsto
quod loquor possum.

Sum autem unus dies bene et ex præceptum tuus philo-
sophia actus pecco immortalitas anteponendus.

Contendo a Q. Seius ut sibi domus vendo cum ille is
nego sui lumen is obstruatur minor.

Soleo enim in disputatione suus oculus et auris delectatio
abdomen voluptas antefero.

Præclarus ego quidem vidam videor adeptus is qui qui
res homo bestia præsto is in res homo ipse antecello.

Si in ipse corpus multus voluptas præponendus ut vis va-
letudo velocitas pulchritudo quis tandem in animus

ness, beauty, what do you think then is in the mind? in which the most learned of the ancients thought there was something celestial and divine.

Here I observed that it neither was my intention in that place, nor was it necessary to praise eloquence, and to enlarge upon the power of it, or what consequence it gave those who applied to it.

I said that I would accommodate my decrees of that sort to the city edicts, which I take care of; and as yet I satisfy every one.

When we discern these things and innumerable others, can we doubt but that either some efficient cause presides over them (if they are created as Plato judges) or, (if, as Aristotle thinks, they are eternal) some ruler and governor of so great a work.

This one thing I dare write, that certain persons, and those chiefly who have been particularly obliged to you, and could very much assist you, mostly envy your dignity.

If I cannot satisfy you at present, yet many opportunities will be given me to satisfy you hereafter.

In this we principally excel the brute creation, that we can discourse with each other, and communicate our meaning by words; on which account who is there that does not, with the utmost justice, admire this accomplishment, and think he ought to take the greatest pains to excel his fellow-creatures in that wherein man principally excels the beasts; and what other power could have collected mankind, when they were dispersed abroad, into one place, or have led them to the culture of humanity and civil society; and when that was established, could have marked out their laws, their rights, and modes of justice; and I lay this down as an incontestable truth, that the dignity and safety, not only of the individuals in general, but even of the whole state, depends upon the wisdom and the prudence of the perfect orator.

Who first gave names to all things? Who collected men when they were dispersed, and called them to social life, or who marked out the sounds of the voice, which seem infinite, with a few letters? Or who has noted the course, the progress, or the stopping of the wandering stars?

censeo in qui doctus ille vetus infum quidam cœlestis et divinus puto.

Hic ego laudo eloquentia et quantus vis sum is expromo quantusque is qui sum is consecutus dignitas affero neque propositus ego sum hic locus neque necessarius.

Dico ego de is genus meus decretum ad edictum urbanus accommodaturus itaque curo et satisfacio adhuc omnis.

Hic igitur et alius innumerabilis cum cerno possum ne dubito quin hic præsum aliquis vel effector si hic nascor ut Plato videor vel si semper sum ut Aristoteles placeo moderator tantus opus.

Unus ille audeo scribo vehementer quidam homo et is maxime qui tu et maxime debeo et plurimum juvo possum invideo dignitas tuus.

Tu si in præsens satisfacio non possum tamen multus ego ad satisfacio reliquus tempus facultas do.

Hic unus præsto vel maxime ferus quod colloquor inter ego et quod exprimo dico sensum possum quamobrem quis hic non jus miror summeque in is laborandus sum arbitror ut qui unus homo maxime bestia præsto in hic homo ipse antecello. Quis vis alius possum aut dispersus homo unus in locus congreγο aut a ferus agrestisque vita ad hic humanus cultus civilisque deduco aut jam constitutus civitas lex iudicium jus describo. Sic enim statuo perfectus orator moderatio et sapientia et privatus plurimus et universus res publica salus maximo contineo.

Qui primus omnis res impono nomen aut qui dissipohomo congreγο et ad societas vita convoco aut qui sonus vox qui infinitus videor paucus literæ nota termino aut qui errans stella cursus progressio institutio noto.

The mind that is completely brave and great, is discerned, when it is convinced that a man ought to admire, or wish for, or aim after nothing but what is honourable and graceful; nor should it ever submit to any man, any passion or any adverse fortune.

It is extremely absurd that vice should be in our own power, and that no one can do wrong without his own assent; and that this should not be the case with virtue, which can only be firm and constant in those things which it has assented to, and which it has approved.

The long date of our friendship, and your particular affection for me, which I have known from your childhood, induce me to mention these things to you, which I judge will be conducive to your safety, and not inconsistent with your dignity.

I dare not say whom I should prefer to this person; virtue herself shall speak for me; nor has she hesitated to prefer Marcus Regulus to this your happy man, whom virtue will proclaim to have been happier than Thorius drinking on beds of roses, when of his own accord, under no compulsion, in consequence of the promise which he had given to the enemy, he returned from his own country to Carthage, even at the time when he was tormented with watching and hunger.

Sed præcedo.

We ought to take care that our appetites are obedient to our reason, that they neither go before it nor neglect it through indolence or idleness.

Pompey wished me to come to Capua and assist at the levy. I do not only not despise but I admire the greatness of their knowledge and skill.

His oration was so rapid, that I could perceive the force and influence of it, but could not discern its gradual progress.

Your indisposition gives me great concern, for your letters shew that you are very ill.

A great error prevails through the insidious treachery of some persons, who, whilst they oppose, and hinder every thing that is not only for the benefit, but even the safety of the people, endeavour in their speeches to seem popular.

Omnino fortis animus et magnus cerno cum persuasus sum nihil homo nisi qui honestus decorusque sum admiror aut opto aut expeto oportet nullus neque homo neque perturbatio animus nec fortuna fucumbo.

Maxime autem absurdus sum vitium in ipse sum potestas neque pecco quisquam nisi assentio, hic idem in virtus non sum qui omnis constantia et firmitas ex is res consto qui assentior et qui approbo.

Amicitia noster vetustas et tuus summus ergo benevolentia qui ego jam a pueritiâ tuus cognosco ego hortor ut is scribo ad tu qui et salus tuus conduco arbitror et non alienus duco sum a dignitas.

Ego hic qui antepono non audeo dico dico pro ego ipse virtus nec dubito iste vester bonus M. Regulus antepono qui quidem cum suis voluntas nullus vis cogo propter fides qui do hostis ex patria Carthago reuerto tum ipse cum vigiliâ et fames crucior clamo virtus beatus sum quam potens in rosa Thorius.

Efficiendus sum ut appetitus ratio obedio isque neque præcurro neque propter pigritia aut ignavia defero.

Ego Pompeius Capua venio volo et adjuvo delectus. Qui magnitudo cognitio atque ars non modo non contemno sed etiam admiror. Sic evolo oratio ut is vis et incitatio aspicio vestigium ingressus que non video.

Invaletudo tuus ego valde conturbo significo enim tuus literæ tu prorsus laboro.

Versor magnus error propter infidiosus nonnullas simulatio qui cum populus non solum commodum verum etiam salus oppugno et impedia oratio assequor volo ut populares sum videor.

Est et suppetit.

You enjoy all things which men can acquire by genius, eloquence, and application.

Though I had not the opportunity of consulting with you when we were together, yet I desire to have your advice.

Not only he who has received a favour, ought to be grateful, but he also who had an opportunity of receiving it.

If I shall have an opportunity of coming to Tusculum before the nones, I shall see you there; if not, I will go on to Cuma, and will let you know first, that the bath may be ready.

Do you think I could have sufficient matter to offer every day upon so great a variety of subjects, without I had improved my mind with learning.

When you shall have examined every thing both by reason and sentiment, of all societies there is none more serious, none dearer, than that which connects every one of us with its state; our parents are dear to us, our children are dear, our relations and friends, but our country alone comprehends all these ties of affection, for which, what good man would refuse to die, if he could benefit it?

Sum cum.

Indeed Cato, our dear Lucullus ought to be well acquainted with all this collection, for I had rather he should take pleasure in these books than in any other ornament of his villa, for I am very anxious, though indeed it is your peculiar duty that he may be so educated that he may answer the expectations of his father, our friend Cæpio, and yourself.

I am not less concerned what the government will be after my death, than what it now is.

I will take the greatest care that nothing may be done otherwise than we desire, and as it ought.

He told me three times that you had wrote to him, that I would take care of that affair.

After Cæsar's return, what did you take greater care about, than that I should be very intimate with him?

I only dare say thus much of myself, that my friendship has been a pleasure to more than a protection.

Tu omnis suppeto qui consequor ingenium aut usus homo aut diligentia possum.

Et si coram tu cum ego potestas delibero non sum utor tamen tuas consilium volo.

Non is solum gratus debeo sum qui accipio beneficium verum etiam is qui potestas accipio sum.

Ego si spatium sum in Tusculanus ante nona venio istic tu video sin minus persequor in Cumanus et ante tu certus facio ut lavatio paratus sum.

An tu existimo suppeto ego possum qui dico quotidie in tantis varietas res nisi animus noster doctrina excolo.

Cum omnis ratio animusque lustro omnis societas nullus sum gravis nullus carus quam is qui cum res-publica sum unusquisque ego carus sum parens carus liberi propinquus familiaris sed omnis omnis caritas patria unus complector pro qui quis bonus dubito mors oppeto si is sum profiturus.

Et quidem Cato totus hic copia jam Lucullus noster notus sum oportet nam hic liber is malo quam reliquus ornatus villa delector sum enim ego magnus cura quam quidem hic proprius tuus munus sum ut ita erudior ut et pater et Cæpio noster et tu respondeo.

Mihi autem non parvus cura sum qualis res-publica post mors meus futurus sum quam qualis hodie sum.

Ego sum maxime cura ne quis fio secus quam volo quamque oportet.

Ego is ter dico tu scribo ad sui ego res ille cura sum.

Post Cæsar reditus quis tu magnus cura sum quam ut sum ego ille quam familiaris.

Ego de ego tantum audeo dico amicitia meus voluptas plus quam præsidium sum.

I acknowledge your politeness in congratulating me upon my daughter and Crasipes; I hope and wish that this alliance may be a pleasure to us.

Plancius as yet detains me by his generosity, though I have already several times attempted to go into Epirus. The man entertains hopes that we may set out together, which he promises himself will be a great honour to him.

Do you think, that if it had been admitted as a commendation to that worthy man Fabius, that he could paint, there would not have been many Polycletus's and Parrhasius's, even amongst us.

It was lately a high honour to our friend Milo, that he checked the attempts, and the madness of Clodius with those gladiators which he purchased for the sake of the state, which was connected with my safety.

He was in Asia, and was a great assistant to that very brave man his father in his dangers, and a comfort in his fatigues; and if Asia occasions any suspicion of luxury, the merit is not never to have seen Asia, but to have lived in Asia with temperance.

I desire to know what you are doing, what you expect, how long you think your absence from us will be, for I beg you will assure yourself, that there is but one consolation which enables me to bear with ease your not being with us, if I know that it is for your advantage.

Verba transitiva.

As art, has its foundation in nature, unless it is affecting and pleasing to her, it seems indeed to have accomplished nothing.

That becomes every one, which is mostly every one's own; let each one then know his own disposition, and render himself a correct judge of his own faults and good qualities.

Friendship makes prosperity more bright, adversity more supportable.

As every one refers whatsoever he does principally to his own advantage, so is he least of all a good man, for who is beneficent if no one does a kind action for the sake of another? where is sacred friendship, if the friend himself is not loved with the whole heart?

Qui ego de filia et Craſſipes gratulor agnoſco humanitas tuus ſperoque et opto ego hic conjunctio voluptas ſum.

Ego adhuc Plancius liberalitas ſuus retineo jam aliquoties conatus eo in Epirus ſpes homo ſum injeſtus poſſum ego una diſcedo qui res ſui magnus honor ſpero ſum.

Cenſeo ſi Fabius nobilis homo laus datus ſum quod pingo non multus etiam apud ego futurus Polycletus et Parrhaſius ſum.

Honor ſummus npper noſter Milo ſum quod gladiator emptus reſ-publica cauſa qui ſalus noſter contineo omnis P. Clodius conatus furorque comprimo.

Hic ſum in Aſia et vir fortis parens ſuus magnus adjuumentum in periculum ſolatium in labor ſum et ſi habeo Aſia ſuſpicio luxuria quidam non Aſia nunquam video ſed in Aſia continenter vivo laudandus ſum.

Scire cupio quis ago quis expecto quam longus iſte tuus diſceſſus a ego futurus puto ſic enim tu perſuadeo volo unus mihi ſum ſolatium quare facile poſſum patior tu ſum ſine ego, ſi tu ſum is emolumentum ſcio.

Ars enim cum a natura proficiſcor niſi natura moveo ac deſecto nihil ſane ago videor.

Is enim quiſque decet qui ſum quiſque ſuus maxime ſuus igitur quiſque noſco ingenium acerque ſui et vitium et bonus ſuus iudex præbeo.

Secundus reſ ſplendidus facio amicitia et adverſus levis.

Ut quiſque maxime ad ſuus commodum refero quicunque ago ita mir mime ſum vir bonus ubi enim beneficus ſi nemo alter cauſa benigne facio ubi ille ſanctus amicitia ſi non ipſe amicus per ſui amo totuſ peſtus.

I look upon it that this has been the opinion of the wisest men, that law has not been invented by the abilities of mankind, nor is it any decree of the people, but something eternal which should govern the whole world; therefore they say, that this original and primitive law, is the mind of the Almighty commanding and forbidding every thing according to the dictates of right reason.

You bring all these arguments to prove why there must be gods, and in my opinion you make a matter, by no means doubtful, doubtful by arguing.

Although you see not the mind of men, as you see not God, yet as you acknowledge God from his works, so acknowledge the divine power of the mind, from memory, invention, quickness of motion, and all the beauty of virtue.

Quinetiam verba.

The life which he then lived was no life.

Verba rogandi.

You desire me to send you the two orations, one of which I did not chuse to write out, because I had torn it: the other, because I would not praise a man whom I did not love.

Rogandi Verba.

In the first place I shall intreat you to do nothing disagreeable to yourself, for my sake.

Quodvis Verbum.

Those who gave the forms of government to Greece, were desirous to strengthen the bodies of the youths by labour.

I am confounded with the cruelty of one of the plaintiffs, with the insolence of the other.

I will so behave myself in the state, as always to have in mind what I have done, and to take care that my actions may seem to have been conducted by virtue, not by chance.

I had not yet heard that you was coming to Italy, when I sent Sextius Villius, an intimate of my friend Milo's to you, with these letters.

Hic video sapiens sum sententia lex neque homo ingenium ex cogitatus neque scitus aliquis sum populus sed æternus quidem quod universus mundus rego ita princeps lex ille et ultimus mens sum dico omnis ratio aut cogens aut vetans Deus.

Afferro hic omnis argumentum cur deus sum resque meus sententia minime dubius argumentor dubius facio.

Quamvis mens homo non video ut Deus non video tamen ut Deus agnosco ex opus is sic ex memoria res et inventio et celeritas motus omnisque pulchritudo virtus vis divinus mens agnosco,

Ille qui tum ille vivo non sum vita.

Oratio ego duo postulo qui alter non libet ego scribo quia abscindo alter ne laudo is qui non amo.

A tu ille primum rogo ne quis invitatus meus causa facio.

Ille qui Græcia forma res-publica do corpus juvenis firmo labor volo.

Accusator alter crudelitas alter indignitas perturbo.

Ita ego in res-publica tracto ut memini semper qui gero curoque ut is virtus non casus gero sum videor.

Nondum sum auditus tu ad Italia adventito cum Sex. Villius Milo meus familiaris cum hic ad tu literæ mitto.

On whatever school they are thrown, as by a tempest, to that they cling, as to a rock.

We judge of the uneasiness and pain of the body by the mind, but perceive not the diseases of the mind by the body.

Then Cotta says, you attack me with fables, Balbus, but I expect arguments from you.

I say that the universe, and every part of the universe, was at first established, and is at all times governed by the providence of the Gods.

Let them measure eloquence by its own powers, not by their own weakness; but now every one praises just as much as he hopes he can imitate.

You have indeed been already superior to every conqueror, in the civil war, in equity and mercy, but this day you have gained a victory over yourself.

We see that every part of life is disquieted by error and ignorance; and that it is wisdom alone which can free us from the power of the passions, and teach us to bear the injuries of fortune herself with moderation, and can point out every way which leads to quiet and tranquillity.

He is such a man, that no business can be so great, or so difficult, which he cannot direct by his wisdom, protect by his integrity, or accomplish by his courage.

Your letters would have given me great pain, if both reason herself had not already dispersed every uneasiness, and had not my mind grown callous to every new affliction, from a continual despair of all things.

We have conquered all nations, and people, by our piety, religion, and this the only wisdom; that we perceive that all things are governed, and directed by the power of the immortal Gods.

I have convinced myself from my youth, both by the precepts and the writings of many, that there is nothing in life, greatly worth endeavouring after, except glory and honour.

If the resolutions of this house are governed by the nod of the veterans, and all our words and actions depend upon their pleasure, death is to be wished for, which Roman citizens have ever preferred to slavery.

Ad quicumque sum disciplina quasi tempestas delatus
ad is tanquam ad saxum adhæresco.

Corpus gravitas et dolor animus iudico animus morbus
corpus non sentio.

Tum Cotta rumor inquam ego cum pugno Balbus ego
autem a tu-ratio requiro.

Dico providentia Deus mundus et omnis mundus pars
et initium constitutus sum et omnis tempus admi-
nistro.

Eloquentia ipse vis non imbecillitas suus metior nunc
enim tantum quisque laudo quantus spero sui possum
imitor.

Cæter quidem victor bellum civilis jam ante æquitas
et misericordia vinco hodiernus vero dies tu ipse
vinco.

Vita omnis video preturbo error et inscitia sapientia-
que sum solus qui ego a libido impetus vindico et
ipse fortuna modice fero doceo injuria et omnis
monstro via qui ad quies et tranquillitas fero.

Talis sum vir ut nullus res tantus sum ac tam difficilis
qui ille non et consilium rego et integritas tueor et
virtus conficio possum.

Magnus dolor ego afficio tuus literæ nisi jam et ratio
ipse depello omnis molestia et diuturnus desperatio
res obduro animus ad dolor novus.

Pietas ac religio atque hic unus sapientia quod Deus
immortalis numen omnis rego gubernio que per-
spicio omnis gens natio que supero.

Multus præceptum multusque literæ ego ab adole-
scentia persuadeo nihil sum in vita magnopere ex-
petendus nisi laus atque honestas.

Si veteranus nutus mens hic ordo gubernio omnisque
ad is voluntas noster dictum factum refero optandus
mors sum qui civis Romanus semper sum servitus
potior.

How excellent, how divine is the power of speech, which, in the first place, makes us capable of learning what we are ignorant of, and teaching others what we know; in the next place, it is by this we advise, we persuade, we comfort the afflicted.

Nor is there any one who may love, pursue, or wish to acquire pain on its own account, but because events of such a sort will sometimes happen, that a man may endeavour after some capital pleasure by labour and pain.

A spot upon the body is removed by wetting it with water, or by time; a spot upon the mind neither disappears in a length of years, nor can it be washed off by any hands.

I earnestly intreat you, by your particular and constant regard for the state, that you would come to me, that we may confer together how we may by our united endeavours give some assistance to our afflicted state.

Some Epicureans live in such a manner, that their philosophy is confuted by their life; and as other persons are thought to speak better than they act, so these, in my opinion, act better than they speak.

As some persons, through a particular distemper, or a stupor of their senses, cannot perceive any relish in their food; so the debauched, the covetous, the flagitious, have no taste for true glory.

Who is there so stupid, who, when he surveys the heavens, can think there is no God? and can suppose that those things which are framed with such intelligence, that hardly any one, by any art, can attain unto the knowledge of the order and vicissitude of their nature, are the work of chance.

Do not players on the flute, or those who sound the lute, modulate their songs and tunes according to their own, not the opinion of the vulgar? Shall a wise man, who is master of a far superior art, not aim at what is most true, but what the common people please?

If any persons suppose that by affectation and vain ostentation, not only by false words, but also a false face, they can possibly attain lasting glory, they greatly err. True glory strikes deep root and flourishes; every thing fictitious falls off quickly like a flower, nor can any thing assumed be possibly lasting.

Eloquor vis quam sum præclarus quamque divinus,
qui primum efficio ut is qui ignoro disco et is qui
scio alius doceo possum deinde hic cohortor hic
persuadeo hic consolor afflicto.

Neque quisquam sum qui dolor ipse quia dolor sum
amo confector adipiscor volo sed quia nonnunquam
ejusmodi incido tempus ut labor et dolor magnus
aliquis quero voluptas.

Corpus labe adspertio aqua vel dies numerus tollo
animus labe nec diuturnitas vanesco nec manus ul-
lus eluo possum.

Magnopere tu hortor pro tuus singularis perpetuusque
studium in res-publica ut tu ad ego confero ut com-
munis concilium res-publica afflicto opis atque auxi-
lium fero.

Ita enim vivo Epicureus quidam ut is vita refello ora-
tio atque ut cæter existimo dico bene quam vivo sic
hic ego videor facio bene quam dico.

Ut quidam morbus aliquis et sensus stupor suavitas
cibus non sentio sic libidinosus avarus facinorosus
verus laus gustus non habeo.

Quis sum tam vacors qui cum suspicio in cælum Deus
sum non sentio et is qui tantus mens fio ut vix quis-
quam ars ullus ordo res ac vicissitudo persequor pos-
sum casus fio puto.

An tibicen isque qui fides utor suis non multitudo ar-
bitrium cantus numerusque moderor vir sapiens multo
ars major præditus non quis verus sum sed quis volo
vulgus exquiro.

Si quis simulatio et inanis ostentatio et fictus non modo
sermo sed etiam vultus stabilis sui gloria consequor
possum reor vehementer erro verus gloria radix ago
atque etiam propago fictus omnis tanquam flosculus
decido nec simulatus possum quisquam sum diuturnus.

There are philosophers, and these indeed great and noble, who suppose that the whole universe is directed and governed by the divine mind and reason; nor that only, but also that the lives of men are taken care of, and provided for, in the same manner; for they think that the fruits of the earth, and other things which it brings forth, the seasons and their varieties, the changes and alterations of the air, by which whatsoever the earth produces is brought to maturity, are given to mankind by the immortal Gods.

Don't we perceive how boys cannot be deterred, even by stripes, from examining and enquiring into things; though chastised how they seek after, and rejoice that they know any thing; how ready they are to tell it to others; how attached they are to shows, plays, and such spectacles; and on that account will even undergo hunger and thirst; besides, don't we perceive those who are delighted with any liberal study or art, pay no regard either to their health or their fortune, and being engaged by a love of science and knowledge, submit to every thing, and purchase the pleasure they receive from study with the greatest care and pains?

Verbis mercandi.

There is no misfortune which does not seem to threaten every one from this general convulsion of the whole world, which I would very willingly redeem the state from, at the expence of my private and domestic inconvenience.

Vili paulo.

Some one will say, why do you value these things at so great a price, but I don't value them according to my own opinion, or for my own use; but I think they ought to be considered by you, at the rate those things are esteemed by those, who value them at the rate they are usually sold for.

Excipiuntur hi.

The man eager and rich, bought it at such a price as Pythius chose,
We should consider not what each one can profit us, but of what value each one is.

Sum philosophus et hic quidam magnus atque nobilis
qui Deus mens et ratio omnis mundus administro
et rego sentio neque vero is solum sed etiam ab is
vita homo consulo et provideo, nam et fruges et
reliquus qui terra pario, et tempestas ac tempus
varietas cælumque mutatio qui omnis qui terra
gigno maturatus pubesco a Dii immortalis tribuo
genus humanus puto.

Video ne ut puer ne verber quidem a contemplandus
res perquirendas que deterreo ut pulsus requiro et
aliquis scio fui gaudeo, ut alius narro gestio, ut
pompa ludus atque ejusmodi spectaculum teneo
ob ique res vel fames et sitis perfero, quis vero qui
ingenuus studium atque ars delector non ne video is
nec valetudo nec res familiaris habeo ratio omnisque
perpetior ipse cognitio et scientia capio et cum mag-
nus cura et labor compenso is qui ex dico capio
voluptas.

Nullus sum acerbitas qui non omnis hic orbis terra
perturbatio impendeo videor qui quidem ego a
res-publica meus privatus et domesticus incommodum
libenter redimo.

Dico aliquis quis tu iste permagnus æstimo ego vero
ad meus ratio ususque non æstimo veruntamen a tu
ita arbitror specto oportet quantus hic is iudicium
qui studiosus sum hic res æstimo quantus veneo
soleo.

Emo homo cupidus et locuples tantus quantus Pythius
voluit.

Non quantus quisque profum sed quantus quisque sum
ponderandus sum.

Was Verrus of so much consequence to you, that you wished to expiate his lust with the blood of innocent persons?

L. Appuleius esteemed him so highly, that in the good offices and the favours he shewed him, he went beyond that custom of our ancestors, which directs that the prætors should be in the place of parents to their quæstors.

They thought that he would consider the death of Clodius of such consequence, that he would quietly abandon his country, after he had satiated his hatred with the blood of his enemy.

If your dignity and greatness of mind was of more value to you, as it ought, than the adileship, do not when you have what you rather choose, desire that which you esteem of less value.

Truly I have always loved Dionysius, as you know, but I every day esteem him more and more; and indeed particularly, because he loves you, nor will rest without mentioning of you.

Old age, especially honoured old age, has such authority, that that is of more consequence than all the pleasures of youth; but remember that in all this discourse, I am speaking in praise of that old age, the foundation of whose worth was laid in youth; for neither grey hairs nor wrinkles can all at once procure any respect.

Verba abundandi.

Those persons are regarded with some degree of admiration, who are thought to excel others in virtue, and are free both from every thing disgraceful, and also those vices, which others cannot easily resist.

I have pursued this quiet easy life, which, as it is without honour, may also be without trouble.

Nature herself daily admonishes us how few, how little, how common things she wants.

His words flowed from his tongue sweeter than honey, to which sweetness he wanted no bodily strength.

Let him understand the civil law, which tryals at law perpetually want; for what is more shameful, than to undertake the defence of legal and civil causes, when you are unacquainted with law and civil rights.

Verres ne tu tantus sum ut is libido homo innocens sanguis luo volo.

L. Appuleius hic tantus facio ut mos ille majores qui præscribo in parens locus quaestor suus prætor sum oportet officium benevolentiaque supero.

Arbitror is tantus mors P. Clodius puto ut æquus animus patria careo cum sanguis inimicus expleo odium suus.

Si tu gravitas tuus et magnitudo animus plus sum sicut sum debeo quam ædilitas nolo cum habeo is qui malo desidero is qui minor puto.

Dionysius semper equidem ut scio diligo sed quotidie pluris facio & merhercule in primis quod tu amo nec tu mentio intermittor sino.

Habeo senectus honoratus præsertim tantes autoritas ut is pluris sum quam omnis adolescentia voluptas, sed in omnis oratio mementote is ego lardo senectus qui fundamentum adolescentia constituor non enim canus non ruga repente auctoritas afferro possum.

Admiratis quidam afficior is qui anteo, cæter virtus puto et cum omnis canus dedecus tum vero is vitium qui aluco non facile possum obfisto.

Hic vita quietus atque otiosus sequor, qui quoniam honor careo careo etiam molestia.

Quotidie ego ipse natura admoneo quam pauci quam parvus res egeo quam vilis.

Ex is lingua mel dulcis fluo oratio qui ad suavitas nullus egeo corpus vis.

Jus civilis teneo qui egeo causa forensis quotidie quis enim sum turpis quam legitimus et civilis controversia patrociniū suscipio cum sum lex et jus civilis ignarus.

In all this affair great care is to be taken; first, that your advice may be free from severity; next, that your censure may be free from contempt.

Why then are riches desired? I suppose for statues, pictures, and entertainments; if there is any one who is delighted with these, do not poor men enjoy them better than those who abound in them? for there is the greatest plenty of all these things in public, in our city.

All foreigners can bear slavery, our state cannot; and for no other reason, than because they fly from labour and pain; to avoid which they can submit to any thing. We have been so educated, so trained by our ancestors, that we refer every thought, every action to glory and to virtue.

As to inflame the minds of the audience, and bend them to whatever purpose the subject requires, is by far the greatest of all glory to an orator, we must allow that he who is deficient in this power, fails in what would have been of the greatest consequence to him.

Ex quibus quædam.

In conferring a benefit and returning a favour, if every thing else is equal, it is our highest duty; as every one most wants your assistance, so chiefly to help such a one; the contrary to this is done by too many persons, for men are most ready to assist him from whom they expect most, although he does not want it.

What did Africanus want from me? Nothing certainly, nor I from him; and yet I, from admiration of his virtues, loved him; he, in his turn, from some opinion he might probably entertain of my manners, loved me.

You will not call me king hereafter, lest you should be laughed at; unless probably you think this is to be a king, so to live, as to submit not only to no man, but to no passion; to slight every irregular inclination; to want neither gold nor silver, nor any thing else; to think freely in the senate; to consult the good of the people more than their inclinations; to submit to no one; to oppose many; if you think this is to be a king, I confess that I am one.

Omnis igitur hic in res habendus diligentia sum primum ut admonitio acerbitas deinde objurgatio contumelia careo.

Cur igitur divitiarum desidero signum credo tabula ludus si quis sum qui hic delecto non ne bene tenuis homo fruor quam ille qui hic abundo sum enim is omnis res noster in urbs summis in publicis copia.

Omnis natio servitus fero possum noster civitas non possum nec ullus alius ob causa nisi quod ille labor dolorque fugio qui ut careo omnis perpetior possum ego ita a majores institutus atque imbutus sum ut omnis consilium atque factum ad dignitas et ad virtus refero.

Cum ex omnis orator laus longe iste sum magnus inflammamus animus audiens et quocunque res postulo flecto qui hic virtus careo is is qui magnus sum desum fateor.

In collocandus beneficium et in referendus gratia si cæter par sum hic maxime afficiam sum ut quisque maxime opis indigeo ita ei potissimum opitutor qui contra fio a plerique a qui enim plurimus spero etiam si ille hic non ego *cum ab.* tamen ei potissimum inservio.

Quis Africanus indigeo ego minime hercle ac ne ego quidem ille sed ego admiratio quidam virtus is ille vicissim opinio fortasse nonnullus qui de meus mos habeo ego diligo.

Quare neque ego rex post hic dico ne derideo nisi forte regius tu videor ita vivo ut non modo homo nemo sed ne cupiditas ullas servio contemno omnis libido non aurum non argentum non cæter res indigeo in senatus sentio libere populus utilitas magis consulo quam voluntas nemo cedo multus obfisto si hic puto sum regius ego rex confiteor sum.

Fungor, fruor.

Use the good while it is present, seek not for it when it is absent.

If we grieve for this, that we are not now permitted to enjoy him, that is a misfortune which we should bear patiently.

No one has lived too short a time, who has discharged the perfect duties of perfect virtue.

I use that power to protect the good against the madness of the abandoned.

There are not more than three or four left, who are under the same calamity; why do they not enjoy the same mercy?

I followed your advice, how I should behave to Cæsar in things of the greatest consequence.

Nature induces us to favour those who are entering upon the same dangers which we ourselves have gone through.

Whose assistance should we rather use than your's, Philosophy, who hath bestowed on us tranquillity of life, and taken away the fear of death?

We procure large and wild beasts by hunting, that we may both feed on them, and be exercised in hunting, in the likeness of warlike discipline.

For whose sake will any one say this world was created? Certainly for those living creatures who are endowed with reason; those are men.

We see that every benefit we receive, the light we enjoy, the life we breathe; are given to, and bestowed upon us, by Jupiter, the best, the greatest.

He declared that he would follow my advice, and Pompey's, in every thing; and that he would endeavour to reconcile Pompey and Crassus.

After having enjoyed uninterrupted felicity, he quitted this life more opportunely for himself than his fellow-citizens.

This part then is left for you, this action remains to be accomplished; here you must exert yourself to establish the commonwealth: and may you in particular enjoy it with the highest tranquillity and ease.

This in the first place is to be blamed, that they use a most captious species of argument, and what is usually utterly disapproved of in philosophy.

Bonum utor dum adsum cum absum ne requiro.

Si is doleo quod is jam fruor ego non licet noster sum is
malum qui modice fero.

Nemo parum diu vivo qui perfectus virtus perfectus
fungor munus.

Is ego utor autoritas pro salus bonus contra amentia
perditus.

Neque plus quam tres aut quatuor reliquus sum qui
similis in calamitas sum cur misericordia similis non
fruor?

In magnus res quinam modus ego gero adversus Caesar
usus tuus consilium sum.

Natura affero ut is faveo qui idem periculum qui ego
perfungor ingredior,

Qui igitur potius opis utor quam tuus Philosophia qui
et vita tranquillitas largitus ego sum et terror mors
tollo?

Immanis et ferus bellua nanciscor venor ut et vescor is
et exerceor in venor ad similitudo bellicus disci-
plina.

Qui causa quis dico efficio mundus is scilicet animans
qui ratio utor hic sum homo.

Commodum qui utor luxque qui fruor spiritus que
qui duco a Jupiter bonus magnus ego do atque im-
pertio video.

Is affirmo ille omnis in res meus et Pompeius concilium
usus daturusque opera ut cum Pompeius Crassus
conjungo.

Perpetuus felicitas utor ille cedo e vita suus magis
quam suus civis tempus.

Hic igitur tu reliquus pars sum hic resto actus in hic
elaborandus sum ut res-publica constituo Isque tu
imprimis cum summus tranquillitas et otium per-
fruor.

Primum quidem hic reprehendendus quod captiosus
genus interrogatio utor qui genus minime in phi-
losophia probro soleo.

They agree that there is something probable, and as it were verisimilar; and that they will use that as a rule in action, reasoning, and discoursing.

So generous indeed are you to your friends, that those persons who partake of your favours, sometimes seem to me more happy than you who confer so many on them.

When we call corn Ceres, and wine Bacchus, we use a familiar kind of speech; but do you think any one so mad as to believe that that is a God which we feed upon.

For any one to commit his thoughts to writing, who can neither digest nor explain them, nor engage the reader by any pleasure, is the part of a man unreasonably abusing his leisure, and his learning.

In our greatest prosperity we should principally take our friends' advice, we should then pay them greater deference than before; at that time also, we should take care not to open our ears to flatterers, nor permit ourselves to be flattered, by which we may be easily deceived, for we then think ourselves such as deserve praise; from whence arise innumerable faults, when men puffed up with self-conceit are shamefully laughed at, and are perpetually blundering.

Though you should be approved of by the eye of the multitude, yet I would not have you depend upon their opinion, nor judge that most excellent which they think is; but you must use your own reason, and if you can truly acquire your own approbation, then you will not only have gained the mastery of yourself, but also of all other persons, and all other things.

Little children at first lie in such a manner as if they were without life, but when they have acquired a little strength, they employ their active principle and senses, and endeavour to raise themselves up; and they use their hands, and know by whom they are nursed; and in the next place they are pleased with those of the same age, and like to associate with them, and join in their play, and delight to hear stories.

Volo probabilis aliquis sum et quasi verisimilis isque
sui utor regula et in agendus vita et in querendus ac
disse-rendus.

Tribuo te quidem tuus ita multus ut ego beatus ille
sum videor interdum qui tuus liberalitas fruor quam
tu ipse qui ille tam multus concedo.

Cum fruges Ceres vinum Liber dico genus ego qui-
dem sermo utor usitatus sed ecquis tam amens sum
puto qui ille qui venor Deus credo sum.

Mando quisquam literæ cogitatio suus qui is nec dispo-
nec illustro possum nec delectatio aliquis allicio lector
homo sum intemperanter abutens et otium et literæ.

In secundus res maxime sum utendus consilium amicus
hicque magnus etiam quam ante tribuendus authoritas
idem tempus cavendus sum ne assentatio patefacio
auris nec adulo ego sino in qui fallo facilis sum talis
enim ego tunc sum puto ut jus laudo ex qui nascor
innumerabilis peccatum cum homo inflatus opinio
turpiter irrideo et in magnus versor error.

Tu si in oculus sum multitudo tamen is iudicium sto
nolo nec qui ille puto is tu puto pulcher tu-us tu ju-
dicium sum utendus tu si recte probro placeo tum
non modo tu tu vinco sed omnis et omnis.

Parvus primus ortus sic jaceo tanquam omnino sine
animus sum cum autem paulum firmitas accedo et
animus utor et sensus connitorque ut sui errigo et
manus utor et is agnosco a qui educo deinde aqua-
lis delecto libenterque sui cum hic congregio doque
sui ad ludo fabellæque auditio ducor.

Mereor cum.

Whensoever it shall be affirmed, that, any one deserves ill of himself, or is unfriendly, and an enemy to himself, or in short that he would be out of the world, it may be understood, that there is some particular reason supposed, of such a nature, that from thence it may be known that every one really loves himself.

It was a well-known saying of Cato's, That some persons, bitter enemies, deserved much better of them than those friends who seem pleasing.

Why should you interfere, quite against the inclination of those whom the law will have to be chiefly consulted? Why should you evidently endeavour to ruin those, of whom you have not deserved the best in the province?

Quibuslibet Verbis.

What is this wonderful perversity in mankind, to live upon acorns when bread is found out?

Innumerable arts have been found out under the instruction of nature, whom reason imitating, has cunningly acquired things necessary to life.

When these letters were read, I was of the same opinion as every one else; that you should come with all your forces to Corfinium.

You know the rest of them, who are such fools, that when the government is ruined, they seem to hope that their fish-ponds will be safe.

I sent for him by letter from Capua, with the army which was with him; and when this letter was read, he immediately flew to the city with incredible alacrity.

What is so correspondent to nature as for old men to die, which happens even to young ones while nature is averse and resists?

The Parthians have passed the Euphrates, under the command of Pacorus, son of Orodis, king of Parthia, well furnished with supplies of all sorts.

How pleasing ought that journey to be, which when we have finished, there will be no future care, no future uneasiness?

As a calm at sea is perceived, when not the least breath of air moves the waters; so a calm and placid

Quoties cunque dico male de fui quis mereor sique
sum inimicius atque hostis vitam denique fugio
intelligo aliquis subsum ejusmodi causa ut ex is ipse
possum intelligo fui quisque sum carus.

Scitum est ille Cato multo bene de quidam acerbus
inimicus mereor quam is amicus qui dulcis videor.

Cur tu interpono invitus is qui maxime lex consultus
sum volo cur de qui in provincia non bene mercor
is nunc plane conor evertor.

Qui sum in homo tantus perversitas ut invenio fruges
glans vescor?

Ars innumerabilis reperio doceo natura qui imitor ratio
res ad vita necessarius solertia consequor.

Hic ego literæ lego in idem opinio sum qui reliquus
omnis tu cum omnis copia ad Corfinium sum ven-
turus.

Cæter nosco qui ita sum stultus ut amissus res publica
piscina suus sum salvus spero videor.

Ego literæ is Capua accersio cum ille exercitus qui tum
fui cum habeo qui hic literæ lectus ad urbs confestim
incredibilis alacritas advolo.

Quis Yum tam secundum natura quam senis emorior
qui idem contingo adolescens adversans et repugnans
natura?

Parthus Euphrates transeo dux Pacorus Orodes Parthus
rex filius cunctus refertus copia.

Quam iter ille jucundus sum debeo qui confectus nullus
reliquis cura nullus sollicitudo futurus sum.

Ut mare tranquillitas intelligo nullus ne parvus qui-
dem aura fluctus commovens sic animus quietus et

state of the mind is discerned, when there is no disquietude by which it can be moved.

The Carthaginians were cheats and lyars, not by nature, but by the situation of their country; because, in consequence of their ports, during their various and different intercourse with merchants and strangers, they were called, by a love of gain, to a love of fraud.

Nor is this true which is advanced by some persons, that if we could be supplied with every thing which is necessary for food and raiment, as it were by a divining nod, as the saying is, then every one of the best capacity, laying aside all business, would employ himself in knowledge and contemplation: but it is not so, for he would avoid solitude, and search out for a companion in his studies, and would desire to teach, to learn, to hear, to speak.

When the mind, after every virtue is known and understood, ceases to indulge and submit to the body, and has got over all fear of pain and death, and engages in the worship of the Gods, and the practice of pure religion, what can be said, or thought happier than that?

When Democritus had lost his eyes, he could not indeed distinguish black and white, but he could distinguish good and evil, just and unjust, honourable and lawful, useful and useless, great and little, and could live happy without a variety of colours, but not without the knowledge of things.

Let us go out of life joyful, and thankfully submit, and think ourselves discharged from prison, and relieved from our bonds, that we may return to our everlasting and proper habitation; and let us be of such a disposition, as to consider that day which is dreadful to others as happy to us; let us regard nothing as evil which is appointed by the immortal Gods, or nature, the parent of all; for we are not framed or created without design, nor by chance, but there was truly some certain power, which had in view the happiness of mankind, nor framed and supporting a being, which, when it had compleated all its labours, should sink into the misery of eternal death: rather let us believe that there is a haven, and a refuge prepared for us, to which I wish we may proceed with a flowing sail; but if we are delayed by opposite winds, we must necessarily arrive there a little later.

placatus status cerno cum perturbatio nullus sum
qui moveo possum.

Carthageniensis fraudulentus et mendax non genus sed
natura locus quod propter portus suos multus et va-
rius mercator et advena sermo ad studium fallo studium
quæstus voco.

Nec verus sum qui dico a quidam si omnis ego qui
advictus cultus qui pertineo quasi virgula divinus ut
aio suppetitor tum optimus quisque ingenium nego-
tium omnis omissus totus fui in cognitio et scientia
colloco non sum ita nam et solitudo fugio volo et
socius studium quæro tum doceo tum disco volo tum
audio tum dico.

Cum animus cognitus perceptus que virtus a corpus
obsequium indulgentiaque discedo omnisque mors
dolorque timor effugio cultusque Deus et purus
religio suscipio quis is dico aut cogito possum beate.

Democritus lumen amissus albus scilicet et ater discerno
non possum at verò bonus malus æquus iniquus ho-
nestus turpis utilis inutilis magnus parvus possum
et sine varietas color licet vivo felix sine notio res
non licet.

Exeo e vita latus et ago gratia pareo emitto que ego e
custodia et levo vinculum arbitror ut in æternus et
plane in noster domus remigro isque sum animus ut
horribilis ille dies alius ego faultus puto nihil in
malum duco qui sum vel a Dii immortalis vel a
natura parens omnis constituo non enim temere nec
fortuito satus et creatus sum sed profecto sum qui-
dam vis qui genus consulo humanus nec is gigno
aut aleo qui cum exantlo omnis labor tum incido in
mors malum sempiternus portus potius paro ego et
perfugium puto qui utinam velum passus perveho
licet sin reflans ventus rejicio tamen idem paulo tarde
refero necesse sum.

But if punishment, not nature, ought to deter men from *being guilty of* injustice, what anxiety could harass the wicked, when the fear of punishment was removed? and yet there never was any one of them so daring, but would either deny that he had committed the fact, or would invent some excuse on account of what he had unjustly suffered, and would seek for a defence of his conduct in some law of nature.

In the first place we should determine, who and what we should like to be, and in what kind of life, which choice is of all things most difficult; for in our early youth, when we are most in want of advice then every one fixes upon that way of spending his time which pleases him most, and thus he is engaged in some particular kind of business, and course of life, before he can judge what is best.

Passivis aditur.

The traveller is not always killed by the thief, but sometimes the thief by the traveller.

I am not ignorant in what danger I shall live amongst so great a crowd of wicked men, when I see that I must wage perpetual war against every bad person.

As your opinion is of any one's morals; so you may form a judgement of what he has, or what he has not done.

Friendship was given by nature, the handmaid to virtue, not a companion to vice; that as virtue when alone, could not attain these things which are most excellent, she might attain them when joined to, and associated with that other.

Fix this in your mind, that that greatness of soul which is chiefly conspicuous in despising and slighting pain, is of all things most pleasing, and the more so, when unknown to the vulgar, nor seeking for outward assistance, it is satisfied in itself alone; and indeed in my opinion, all things are more commendable which are done without ostentation and popular motive; not that this is to be avoided, for all good offices desire to be placed in a conspicuous situation; but there is no nobler theatre for virtue than our own conscience,

Quod si homo ab injuria pœna non natura arceo debeo
quinam sollicitudo vexo impius sublatus supplicium
metus qui tamen nemo tam audax unquam sum quin
aut abnuo a sui committor facinus aut justus suus
dolor causſa aliquis ſingo deſenſioque facinus a natu-
ra jus aliquis quæro.

In primis conſtituendus ſum qui ego et qualis ſum volo
et inſui genus vita qui deliberatio ſum omnis diffi-
cillis ineuns enim adoleſcentia cum inſum magnus
imbecillitas conſilium tum is ſuique genus ætas
deſendus conſtituo qui maxime adamo itaque ante
implicor aliquis certus genus curſusque vivo quam
poſſum qui bonum ſit judico.

Viator non ſemper a latro nonnunquam etiam latro a
viator occido.

Non ſum neſcius quantus periculum vivo in tantus mul-
titude impròbus cum ego unus cum omnis impròbus
æternus video bellum eſſe, ſuſceptus.

Ut opinio ſum de quique mos ita quis ab is factus et non
factus ſum exiſtimo poſſum.

Virtus amicitia adjutrix a natura do non vitium comes
ut quoniam ſolitariuſ non poſſum virtus ad is qui
ſummus ſum peruenio conjunctus et aſſociatus cum
alter peruenio.

Hic tu prepono, amplitudo iſte animus qui maxime
emineo contemnendus et deſpiciendus dolor unus
ſum omnis res pulcher eoque pulcher ſi vaco populus
neque plauſum capto ſui tantum ipſe deſecto quine-
tiam ego quidem laudabilis videor omnis qui ſine ven-
ditatio et ſine populus teſtis ſio non quod fugiendus
ſum omnis enim benefactum in lux ſui colloco volo
ſed tamen nullus theatrum virtus conſcientia magnus
ſum.

Quorum Participia.

Every thing is dreadful in a civil war which our ancestors never, we have often felt, but nothing is more so than victory itself, which, although it happens to the better party, renders them fierce and ungovernable; so that if they are not such by nature, yet are they compelled to it by necessity, for the conqueror must do many things though he does not approve them, at the pleasure of those who enabled him to conquer.

Some one will say, How are these things known to you?

You have certainly heard it said, that the Epicurean philosophers measure all things which men can seek for, by pleasure.

I think, Romans, that I ought to suffer any thing, rather than not behave so in my consulship, that in all my actions and intentions, your behaviour and opinion of me should be applauded.

Cæteri Casus.

If Cluentius himself was asked his opinion of that determination, he would not give it different from what those did, by whose opinion you say that Cluentius was condemned.

The duties of justice, which relate to the benefit of mankind, are to be preferred to the pursuit of knowledge.

The best inheritance which a father delivers to his children, and more valuable than any other, is the glory of virtue and great actions, to disgrace which, is to be adjudged wicked and impious.

The progress of man's life is regular, and the course of nature uniform and simple, and what is fit for it, is given to every part of life, for as weakness is peculiar to childhood, impetuosity to youth, and sedateness to manhood, so the maturity of old age has something natural in it which ought to be perceived in its proper time.

Quibusdam tum.

It is miserable not to be able to deny what is most shameful to confess.

Omnis sum miser in bellum civilis qui majores noster ne semel quidem noster ætas sæpe jam sentio sed miser nihil quam ipse victoria qui etiam si ad bonus venio tamen is ipse ferox impotensque reddout etiam si natura talis non sum necessitas sum cogo multus enim victor is arbitrium per qui vinco etiam inuitus faciendus sum.

Dico aliquis unde tu hic notus sum.

Audio profecto dico philosophus Epicureus omnis res qui sum homo expeto voluptas meteor.

Ego autem Quirites omnis potius perpetiendus duco quam non ita gerendus consulatus ut in omnis meus factum atque concilium vester de ego factum consiliumque laudo.

Si ipse Cluentius sententia de judicium rogor alius non dico atque is dico qui sententia Cluentius condemnor dico.

Studium Scientia præponendus sum officium justitia qui pertineo ad homo utilitas.

Optimus hæreditas a pater trado liberi omnisque patrimonium præstans gloria virtus qui dedecus sum nefas et impius judicandus sum.

Cursus sum certus ætas et via unus natura isque simplex sausque quique pars ætas tempestivitas sum datus ut enim infirmitas puer sum ferocitas juvenis gravitas jam constans ætas sic senectus maturitas naturalis quidam habeo qui saus tempus percipio debeo.

Miser sum is negò non possum qui sum turpis confiteor.

In the first place it is inconvenient to be cheated; in the second place, it is foolish; in the third, shameful.

The origin of the soul can be found in nothing earthly; for in the soul there is nothing mixed or concrete, and which may seem to be produced or fashioned out of the earth.

I am sensible that I often seem to advance what is new, while I am only repeating what has been formerly said, but known only to few.

Indeed I commend it, though we ought not to be too confident in any thing; for we are often influenced by some pointed conclusion; we hesitate, and alter our opinion, even in clear cases.

I did not begin to philosophize on a sudden, nor have I employed little care and attention on that study; from the early part of my life, and when I least seemed, I was most philosophizing; and this my orations shew, which are filled with the maxims of philosophy.

No art, no hand, no workman can, by imitation, come up to the skill of nature.

The mind always desires to be employed about something, nor can it, upon any account, submit to perpetual inactivity, and it is easy to perceive this in children's earliest time of life, though I fear I shall be thought to dwell too long upon this kind of proof; and yet all the ancient philosophers, and particularly our own countrymen, attended to the cradle because they thought they could in childhood best discern the intention of nature.

Poenuntur interdum.

Alas! my dear, my love, to whom every one used to look for assistance, that you, my Terentia, should be thus harassed, thus humbled in tears and distress, and that that should be done by my fault.

While caution seemed of any service, I was sorry it was neglected; but now, when every thing is ruined, when prudence can be of no service, it seems the only reasonable way, to bear with patience whatever may happen, particularly as death is the end of every thing; and I consulted the dignity of the state in every thing that was in my power, and when that was lost, I endeavoured to preserve its safety.

Primum quidem decipio incommodus sum iterum stultus tertium turpis.

Animus nullus in terra origo invenio possum nihil sum enim in animus mixtus atque concretus aut qui ex terra natus atque fictus sum videor.

Ego ego sæpe novus videor dico intelligo cum pervetus dico sed inauditus plerique.

Laudo is quidem etsi nihil nimis oportet confido moveo enim sæpe aliquis acute concludo labor mutoque sententia clarus etiam res.

Ego nec subito cæpi philosophor nec mediocris a primus tempus ætas in is studium opera cura que consumo et cum minime videor tum maxime philosophor qui et oratio declaro refertus philosophus sententia.

Natura sollertia nullus ars, nullus manus nemo opifex consequor possu imitor.

Appeto animus aliquis ago semper neque ullus conditio quies sempiternus possum patior facilis sum hic cerno in primus puer ætatulum, quanquam enim vereor ne nimium in hic genus videor tamen omnis vetus philosophus maxime noster ad incunabilum accedo quod in puentia facillime fui arbitror natura voluntas possum cognosco.

Hem meus lux meus desiderium unde omnis opis peto soleo tu nunc meus Terentia sic vexo sic jaceo in lacrima et sordes isque fio meus culpa.

Cum aliquis videor caveor possum tum is negligo doleo nunc vero eversus omnis res cum consilium proficior nihil possum unus ratio videor quisquis evenio fero moderate præsertim cum omnis res mors sum extremus et ego sum conscius ego quoad licet dignitas res-publica consulo et hic amissus salus retineo volo.

In one particular mankind are sufficiently agreed, that whatsoever can be imparted without any loss, that should be given even to one we do not know, of which are these common benefits, not to hinder any one from a running stream; to permit any person who desires it, to light his fire at your's; to give faithful counsel to him who asks your advice; which things are useful to those who receive them, and not inconvenient to the giver.

Gerundia five.

We see that children cannot continue quiet, but as soon as they get a little forward, they are delighted with laborious sports, so that they cannot be deterred from them even by blows: and this desire of doing something increases together with their age.

Gerundia in di.

How excellent, how divine, is the power of eloquence, which, in the first place, enables us to learn those things which we are ignorant of, and to teach others what we ourselves know; it is by this also, we exhort, we persuade, by this we comfort the afflicted, by this we relieve those who are in terror from their fears, by this we restrain the eager, by this we check the debauched, and the passionate, by this we are connected together by the tie of laws and society, and are reclaimed from a barbarous and savage life.

I indeed never considered, that magnificent houses, or money, or power, or those pleasures to which mankind are mostly attached, were to be reckoned in the number of things really good, because I saw that those persons who most abounded in these things still most eager after what they had already a satiety of; for their thirst of desiring them is never quenched nor satisfied, nor are they only tormented by their anxiety to increase what they have, but by their fear of losing it.

Banishment is dreadful to those whose place of dwelling is confined within a certain boundary, not to those who look upon the whole world as one city.

I was considering with myself what I should say in reply, not so much for the sake of confuting you, as of enquiring into those things which I did not perfectly understand.

Unus ex res fatis præcipio ut quisquis sine detrimentum
possum commodo is tribuo vel ignotus ex qui sum
ille communis non prohibeo aqua profluens patior ab
ignis ignis capio si quis volo consilium fidelis delibe-
rans do qui sum is utilis qui accipio dans non mo-
lestus.

Video ut conquiesco ne infans quidem possum cum vero
paullum procedo lufio vel laboriosus de lecto ut ne
verber quidem deterro possum isque cupiditas ago
aliquis adolefco una cum ætas.

Eloquor vis quam sum præclarus quamque divinus qui
primum efficio ut is qui ignoro disco et is qui scio alius
doceo possum deinde hic cohortor hic persuadeo hic
consolor afflictus hic deduco perterritus a timor hic
gestiens conprimo hic cupiditas iracundiaque restingo
hic ego jus lex urbs satietas divincio hic a vita im-
manis et ferus segrego.

Nunquam mehercule ego neque pecunia neque testum
magnifus neque impenium neque is qui maxime
astringer voluptas in bonus res sum numerandus duco
quippe cum video homo res hic circumfluens tamen
desidero maxime qui abundo neque enim unquam ex-
pleo nec satio cupiditas citis neque is solum qui habeo
libido augeo crueior sed etiam amitto metus.

Exfulium terribilis ille qui circumscribor habito lorus
non is qui omnis orbis terra unus urbs sum duco.

Quis contra dico ego cum ipse meditor neque tam re-
fello tuus causa quam is qui minus intelligo requiro.

The vicissitude of night and day preserves animals, supplying one season for acting, another for resting.

It is a bad and wicked custom to dispute against the Gods, whether it is done seriously, or through affectation.

It is not my custom, Romans, at the beginning of a speech, to assign a reason on what account I may defend any one.

You have brought none of these things against Sextus Roscius, even for the sake of objection.

The statues that you procured for me, are landed at Caieta. I have not seen them, for I have not had it in my power to leave Rome; I have sent a person to pay the freight.

As any one excels in speaking, so he most dreads the difficulty of speaking, the different success of his oration, and the expectations of men.

It is as you say, Antonius, that very many philosophers may lay down no rules for speaking, and yet may have at hand what they should say upon any subject.

Our grief hardly on any account admits of consolation, so great is the loss of all things, and the despair of recovering them.

We have submitted to, and suffered many things which ought not to be borne in a free state; some of us through hopes of recovering our liberty, others from too great a desire of life.

Let us despise all trifles, and place the whole essence of a happy life in strength and greatness of mind; in the contempt of all things human, and the practice of every virtue.

If I had been induced either by any ostentation or a love of disputing, to apply myself to this philosophy in particular, I think that not only my folly, but even my manners and my disposition ought to be blamed.

To this desire of perceiving the truth, is added a certain aiming after pre-eminence, as a mind well formed by nature is willing to obey no one, but him who has a just and lawful power, for the sake of the common good.

When the advantage of choosing is in our power, and when nothing prevents our being able to do what

Dies noxque vicissitudo conservo animans tribuens aliquis ago tempus alius quiesco.

Malus et impius consuetudo sum contra Deus disputo
sive ex animus is fio sive simultas.

Quirites non sum meus consuetudo initium dico ratio
reddo qui de causa quisque defendo.

Qui tu nihil in Sex. Roscium ne objicio quidem causa
confero.

Signum qui ego curo is sum ad Caieta expositus ego is
non video neque enim exeo Romo potestas ego sum
mitto qui pro vectura solvo.

Ut quisque bene dico ita magne dico difficultas variusque
eventus oratio homoque expectatio pertimesco.

Est ut dico Antonius ut plerique philosophus nullus trado
præceptum dico et habeo paratus tamen quis de
quisque res dico.

Sum omnino vix consolabilis dolor tantus sum omnis res
amissio et desperatio recupero.

Multus qui in liber civitas ferendus non sum fero et per-
pessus sum alius spes recuperandus libertas alius vivo
nimis cupiditas.

Contemno omnis ineptiæ, totusque vis bene vivo in ani-
mus robur ac magnitudo et in omnis res humanus
contemptio et in omnis virtus pono.

Ego si aut ostentatio aliquis adductus aut studio certo ad
hic potissimum philosophia ego applico non modo
stultitia meus sed etiam mos et natura condemno
puto.

Hic verum video cupiditas adjungo appetitio quidam
principatus ut nemon pareo animus bene informens a
natura volo nisi utilitas causa juste et legitime impero.

Cum solutus ego sum eligo optio cumque nihil impedit
quo minus is qui magne placeo facio possum omnis

pleases us most, every pleasure is to be taken, every pain is to be avoided; but upon certain occasions, either from duties arising, or the necessity of things, it will often happen that pleasures are to be rejected, and inconveniencies submitted to.

Poetice infinitivus modus.

Desirous of dying, seeking for assistance he calls out,
Who will throw me from the topmost point of the
rock into the salt waves?

Gerundia in do.

What he can do in speaking, I have never sufficiently
observed; in bawling, indeed, I know he is special
stout and expert.

Gerundia in dum.

Virtuous men, who possess noble and exalted minds, may
always be happy, who consider every alteration of
fortune, every change of circumstance and situation
as trifling, and making no impression when put in
competition with virtue: for all the things which are
regarded as pleasing to the senses, may contribute to
make our happiness compleat in every respect; and
yet a man may be happy without them; for the
accession of these advantages is so little, so confined,
that as the stars cannot be seen in the rays of the sun,
so these cannot be discerned in the splendour of virtue;
and as these corporeal blessings are, as it is truly
observed, of but little consequence to a happy life, so
it is too great a violence to truth to affirm, that they
are none; for they who say this seem to me to forget
those principles of nature which themselves have laid
down. Something then may be allowed to them, but
it is necessary to know how much; for it is the busi-
ness of a philosopher, who enquires after truth, and
seeks not to erect a proud system, neither to disregard
those things which are according to nature; and yet
to see that the power of virtue is so great, that all
other things, though not of no account, yet are of so
very little, that they seem to be comparatively of no
account.

A short space of life is long enough to live well and
honourable.

voluptas assumendus omnis dolor depellendus tempus
autem quidam aut officium debeo aut res necessitas
sæpe evenio ut et voluptas repudiendus et molestia non
recusandus.

Exclamo auxilium expeto morior cupio
Heu quis falsus fluctus mando
Ego ex sublimis vertex faxum.

Quis in dico possum nunquam satis attendo in clamo
quidem video bene sum robustus atque exercitatus.

Virtus compos homo magnus animus erectus que vivens
semper sum beatus qui omnis motus fortuna mutatio.
que res et tempus levis et imbecillis sum intelligo si
in virtus certamen venio ille enim qui sum a ego
bonus corpus numeratus compleo is quidem beatissimus
vita sed ita ut sine illis possum beatus vita existo ita
enim parvus et exiguus sum iste accessio bonum ut
quemadmodum stella in radium sol sic iste in virtus
splendor ne cernor quidem atque hic ut vere dico
parvus sum ad bene vivo monu mentum iste corpus
commodum sic nimis violentum sum nullus sum dico
qui enim sic desputo oblitus ego videor qui ipse ago
principium natura tribuo sum igitur hic aliquis dum
modo quantum tribuo intelligo sum tamen philoso-
phus non tam gloriosus quam verus quærens nec pro
nihilum puto is qui secundum natura et video tantus
vis virtus ut reliquus non ille quidem nullus sed ita
parvus sum ut nullus sum videors.

Brevis tempus ætas satis salu longus ad bene honesteque
vivo.

If praise cannot excite you to act well, cannot fear deter you from the vilest actions?

These men saw not, that as a horse is made to run, an ox to plough, a dog to hunt, so man is made to think and act.

Every age must be a burden to those who have no resource within themselves to procure a comfortable and happy life; but nothing can seem evil to those, which the course of nature produces, who look for all their happiness in themselves.

Cum significatur.

In my opinion the study of eloquence has grown obsolete and been neglected by many at a time when it was particularly necessary to retain, and cultivate it with great application: for when the temerity of the worthless and wicked perverts, to the worst purposes, the noblest endowment, it is then we should particularly oppose them, and endeavour to protect the state. Nor did this escape our countryman Cato, or Lælius, or, indeed, their pupil, Africanus, men of the greatest merit, whose virtues gave a lustre to their authority, whose eloquence was an ornament to their abilities, and a safeguard to the government. Eloquence is not therefore in my opinion the less to be studied, because some persons make a bad use of it, both in public and private causes; but the more earnestly to be applied to, that bad persons may not avail themselves of it, to the detriment of worthy men, and the general destruction of the community; more particularly as it extends its influence to every thing both public and private; hence our lives are rendered safe, honourable, illustrious, and pleasant.

I have replied to the principal accusations; I must now reply to the rest.

There is nothing, as some persons think, that I must fear more, than that man consul.

What is better in man than a wise and good mind? we must therefore enjoy this good, if we would be happy; but the goodness of the mind is virtue; it is in this therefore that a happy life is contained.

Is there nothing in the motion and disposition of the body, which nature herself points out as necessary to be observed? As for instance, how any one walks

Si tu laus allicio ad recte facio non possum nec metus
quidem a fœdus factum possum avoco.

Hic non video ut ad cursus equus ad indago canis ad aro
bos sic homo ad intelligo et ago sum natus.

Qui enim nihil sum in ipse opis ad bene beateque vivo is
omnis ætas gravis sum qui autem omnis bonus a sui
ipse peto is nihil possum malus video quod natura
necessitas assero.

Ego videor eloquentia studium a plerique is desertus
obsoleco is tempus qui multo vehementius sum
retinendus et studiosius adaugendus nam quo indig-
nius res honestus et rectus violo stultus et improbus
temeritas et audacia summus cum res publica detri-
mentum eo studiosius et ille resistendus sum et respub-
lica consulendus qui noster ille non fugio Cato neque
Læliusneque hic ut vere dico discipulus Africanus qui
in homo sum summus virtus et summus virtus amplifi-
catus autoritas et qui hic res ornamentum et res pub-
lica præsidium sum eloquentia quare meus quidem ani-
mus nihilo minus eloquentia studendus sum etsi is qui-
dem et privatim et publice abutor sed eo quidem vehe-
mentius ne malus magnus cum detrimentum bonus et
communis omnis pernicies plurimum possum cum
præsertim hic unus sum qui ad omnis res et privatus
et publicus maxime pertineo hic tutus hic honestus hic
illustris hic idem vita jucundus fio.

Respondi magnus crimen nunc etiam reliquus respondeo
sum.

Ego ut quidam puto nihil timeo sum magis quam ille
consul.

Quis sum in homo sagax ac bonus mens bonus is bonum
fruo sum igitur si beatus sum volo bonum autem mens
sum virtus ergo hic beatus vita contineo necesse sum ?

In motus et in status corpus nihil insum qui animadverto
sum ipse natura indico quemadmodum quis ambulo
sedeo qui ductus os qui vultus in quisque sum nihil ac

or fits, what may be the turn of any one's mouth or countenance? Is there nothing in these things which we may judge becoming, or unbecoming a liberal mind?

As to your being absent from your friends, you must bear that the easier, because at the same time you escape many and very great uneasinesses.

We must enter into the nature of things, and thoroughly examine what that requires, otherwise we cannot know ourselves; which precept, because it was superior to what seemed mortal, was attributed to a God.

Those who desire true glory must labour for the common good, must engage in enmities, must submit to troubles for the sake of the state, must dispute with many bold, wicked, and sometimes even with powerful men.

In the next place we must see, since it is sufficiently evident that every one is naturally dear to himself, what is the nature of man, for that is the thing we are enquiring after.

Though I may allow that the events of war are uncertain, yet we must struggle for liberty at the hazard of our lives; for life consists not in breathing, for a slave enjoys it not.

To enter into battle rashly, and engage the enemy hand to hand, is something cruel, and like the beasts; but when occasion and necessity require, we must then fight hand to hand, and prefer death to slavery and disgrace.

We must first see what death itself is, which seems to be a thing so very well known, for there are some who think that the separation of the soul from the body is death; there are others who imagine there is no such separation, but that the soul and body both perish together.

It is not enough to determine what is to be done, or what is not, but we ought also to continue in that which we have determined; but the greater part of mankind, because they cannot persist in what they have resolved, being conquered and enervated by the specious appearance of pleasure, deliver themselves over to the dominion of their passions, nor do they foresee the consequences, on which account, for the

sum in hic res qui dignus liber aut indignum
duco.

Qui autem a tuus absum is eo levis fero sum quod idem
tempus a multus ac magnus molestia absum.

Intro sum in res natura et penitus quis is postulo pervideo
aliter enim egomet ipse nosco non possum qui præ-
ceptum quia magnus sum quam ut ab homo videor
idcirco assigno Deus.

Qui verus gloria expeto sudo sum hic pro communis
commodum adeo inimicitia subeo sæpe pro res-publica
tempestas cum multus audax improbus nonnunquam
etiam potens dimico.

Deinceps video sum quoniam satis apertus sum sui quis-
que natura sum carus qui sit homo natura is sum enim
de qui quæro.

Ut concedo incertus sum exitus bellum tamen pro
libertas vita periculum decerno sum non enim in
spiritus vita sum sed is nullus sum serviens.

Temere in acies verfor et manus cum hostis configo
immane quidam et bellua similis sum sed cum tempus
necessitasque postulo decertandus manus sum et more
servitus turpitudeque anteponendus.

Mors igitur ipse qui videor notus res sum quis sum
primo sum videndus sum enim qui discessus animus
a corpus puto sum mors sum qui nullus censeo si
discessus sed una animus et corpus occido.

Non satis sum judico quis facio non faciove sum sed sto
etiam oportet in is qui sum judicatus plerique autem
quod teneo atque servo is qui statuo non possum
victus et debilitatus species voluptas trado sui libido
constringendus necquid proventurus sum provideo ob
isque causa propter voluptas parvus et non necessarius
qui etiam careo possum sine dolor tum in morbis

fake of mean and unnecessary pleasures, and which they might want without uneasiness, they incur painful distempers, loss, and disgrace, and oftentimes undergo the punishment of the laws.

There is a very great difference between peace and slavery : peace is liberty in tranquillity : slavery, the last of all evils, must be repelled not only by war, but even by death.

Prius supinum.

He sent to ask for the handsomest vessels which he had seen at his house. He says that he was desirous of shewing them to his engravers; the king, who did not know the man, sent them very readily, without any suspicion.

What soldier was there that did not see her at Brundisium : who did not know that she came a journey of many days to congratulate you ?

Posteriorius supinum.

O the many things grievous to be mentioned, painful to be borne, which I have suffered.

You drank so much wine at Hippias's wedding, that you was next day obliged to vomit before the people of Rome. O shameful thing ! not only to be seen, but even to be heard.

What can be so astonishing, as that there should be one person out of the infinite multitude of men, who alone, or with very few, should be able to use that which nature has bestowed on all ; or what can be so agreeable to be meditated on, or heard, as an oration adorned and polished with the wisest maxims, and a dignity of words.

It is difficult to say how much mildness and affability of speech will engage the mind.

You are now in possession, Judges, of all these particulars, which, in a scrutiny of eight years, the plaintiffs have collected as censurable in the behaviour of Cluentius, during his whole life. How trifling in their nature ! How false in facts ! How easy to be refuted !

gravis tum in damnum tum in dedecus incurro sæpe
etiam lex pœna obligo.

Inter pax et servitus plurimum interest pax sum tran-
quillus libertas servitus postremus malum omnis non
modo bellum sed mors etiam *repello*.*

Mitto rogo vas qui pulcher apud ille video aio sui suus
cælator volo ostendo rex qui iste non nosco sine ullus
suspicio libenter do.

Quis miles sum qui Brundisium ille non video qui nescio
venio es tu tot dies via gratulor.

O multus dico gravis perpetior asper qui perfero.

Tantus vinum in Hippias (*æ, 3 m.*) nuptiæ exhaurio
ut tu necesse sum in populus Romanus conspectus
vomeo postridie. O res non modo video fœdus sed
etiam audio.

Quis sum aut tam admirabilis quam ex infinitus multi-
tudo homo existo unus qui is qui omnis natura sum
datus vel solus vel cum paucus facio possum aut tam
jucundus cognosco atque audio quam sapiens senten-
tia gravisque verbum orno oratio et perpolio.

Difficilis dico sum quantopere concilio animus comitas
que affabilitas sermo.

Habeo Judex qui in totus vita de mos Cluentius annus
octo meditatus accusator colligo quam levis genus ipse
quam falsus res quam brevis respondeo.

* Sometimes the verb *est* is left out, as in this example.

Quæ significant.

They think that those anxieties which prey upon the minds of the wicked night and day, are sent by the immortal gods for the purpose of their punishment.

You wrote me a letter on your birth-day, full of advice and affection, and good sense; Philotimus brought it me the day after he received it from you.

I repeat in the evening what I have said, heard, or done every day.

What pleasure can there possibly be in life, when we must reflect night and day, that we must soon die.

Quæ autem.

Gorgias completed a hundred and seven years, nor ever neglected his studies, or his occupations, and when some one ask'd him how he could desire to live so long, he replied, I have no complaint to make of old age.

During all that time I was employed night and day in attending to every kind of study.

Every kind of wretchedness, every kind of misery presses you, who think yourself happy and flourishing; your passions distract you, you are tormented night and day; what you have is not enough, and you are in fear lest that should not continue with you: the consciousness of your evil deeds is perpetually goading you: the dread of justice and the law depresses your spirits: which ever way you look the injuries you have committed haunt you like furies, and will not suffer you to breathe.

Quæ autem.

Who is there worthy of the name of a man, who would choose to enjoy that sort of pleasure one whole day.

They who have been many years bound with chains, step the slower.

By what fate of mine, conscript fathers, shall I say it has happened, that no one has been an enemy to the

Is ipse sollicitudo qui impius animus nox atque dies
exedo a Dii immortalis supplicium causa importo
puto.

Natalis dies tuus scribo epistola ad ego plenus consilium
summusque tum benevolentia tum etiam prudentia
is mihi Philotimus postridie quam a tu accipio reddo.

Quis quisque dies dico audio ago commemoro vesper.

Qui possum in vita sum jucunditas cum dies et nox
(cum Acc.) cogitandus sum jam jamque sum morien-
dus.

Gorgias centum et septem compleo annus neque unquam
in tuus studium atque opus cesso qui cum exis quæror
cur tam diu sum volo in vita nihil habeo in quam
quod accuso senectus.

Ego hic tempus omnis nox et dies in omnis doctrina
meditatio verfor.

Tu miseria tu ærumna premo omnis qui tu beatus qui
tu florens puto tuus libido tu torqueo tu dies noxque
crucior qui nec satis sum qui habeo et is ipse ne non
diuturnus sum futurus timeo tu conscientia stimulo
maleficium tuus tu metus exanimo judicium atque lex
quocumque aspicio ut furia sic tuus tu occurro
injuria qui te respiro non sino.

Quis sum dignus nomen homo qui unus dies totus volo
sum in iste genus voluptas.

Tarde ingredior is qui ferrum vincior multus annus
sum.

Quisnam meus fatum P. C. fio dico ut nemo hic annus
viginti res-publica hostis sum qui non bellum idem

state these twenty years, who has not at the same time declared war against me also ?

He, who when there was a truce agreed upon with the enemy for thirty days, plundered their fields in the night, because a truce of days was agreed upon, not of nights, was very blameable,

Nomina appellativa.

On my leaving Cilicia, when I came to Rhodes, and news was brought me of Hortensius's death, I felt greater sorrow than was generally supposed.

I am very intimate, indeed, with L. Egnatius, a Roman knight, I recommend his servant Anchialus, and the business which he has in Asia to your favour, as earnestly as I would recommend my own affairs.

Omne Verbum.

But however I comforted myself with this, that he would see you either at Dyrrachium, or somewhere in those places.

I do not hear from you often enough, when you can both easier find persons who are coming to Rome, than I can to Athens ; and also you are more certain that I am at Rome, than I am that you are at Athens.

When I was pro-quæstor at Alexandria, Antiochus was with me, and Heraclitus Tyrius, a friend of Antiochus's, was already at Alexandria.

When I sent you that letter which was delivered to you at Canusium, I had no suspicion that you would cross the sea in defence of the state.

There was no day, when I was at Antium, in which I did not know better what was doing at Rome, than those who were at Rome ; for your letters in particular inform me, not only of *the news* there, but also of public affairs in general ; and not only what would be, but what was expected.

We have heard that there were many persons at Delos who usually bred a great deal of poultry for sale, who when they looked at an egg, could generally tell what hen laid it.

Divine reason cannot but have the power of establishing what is right and wrong ; nor, because there

was

tempus ego quoque indico.

Ille qui cum triginta dies sum cum hostis induciæ noctu-
populor ager quod dies sum pactus non nox induciæ-
multus pecco.

Cum e Cilicia decedo Rhoda venio et eo ego de Q:
Hortensius mors sum allatus opinio omnis magnus
animus capio dolor.

L. Egnatius eques romanus vel familiarissime utor is
Anchialus servus negotium qui habeo in Asia tu
commendo non minor studium quam si res meus
commendo.

Sed tamen hic ego ipse consolor quod non dubito quin-
tu ille aut Dyrrachium aut in iste locus uspiam visurus
sum.

Nimium raro ego abs tu literæ afferro cum et tu multo
facile reperio qui Roma proficiscor quam ego qui
Athenæ et. certus tu sum ego sum Roma quam tu
Athenæ.

Cum Alexandria Proquæstor sum sum Antiochus ego
cum et sum jam antea Alexandria familiaris Antio-
chus Heraclitus Tyrius.

Cum ad tu literæ mitto qui tu Canusium reddo suspicio
nullus habeo tu res-publica causa mare transiture.

Dies nullus sum Antium cum sum qui dies non bene
scio Roma quis ago quam is qui sum Roma etenim
literæ tuus non solum quis Roma sed etiam quis in
res-publica neque solum quis fio verum quis futurus sum
indico.

Accipio Delos sum complures qui gallina aleo permultus
quæstus causa soleo hi cum ovum inspicio qui is gal-
lina pario dico soleo.

Nec ratio divinus non hic vis in rectus pravusque san-
ciendus habeo nec quia nusquam sum scriptus ut con-

was no written law to order one man to oppose all the troops of the enemy on a bridge, and to order that bridge to be broke down behind him, shall we therefore think that Cocles did not obey the law and the direction of courage, when he did so. And although in the reign of Tarquin there was no law at Rome against rapes, did Tarquin on that account not act contrary to that eternal law when he offered violence to Lucretia, for there was then reason arising from the nature of things, urging us to what is right, and calling us from what is wrong, which did not begin to be a law when it was committed to writing, but when it first existed; now it existed together with the divine mind;—wherefore true and original law, proper to command and to forbid, is the right reason of Jupiter the supreme.

Hi Genitivi.

Arms are of little consequence abroad, unless there is good counsel at home.

Whilst I was walking in my Xystus, and disengaged at home, M. Brutus came to me as usual, along with Atticus.

And in this particular the case of us who are at home, is worse than of those who went away together.

I suppose that you have heard that Publius Clodius, the son of Appius, has been caught at C. Cæsar's house in women's clothes.

How came it into your mind to recal to my memory that you was educated in Lentulus's house?

Let us, Brutus, as we have been left in a manner the guardians of orphan eloquence, since the death of that most celebrated orator Hortensius, keep her secured at home, in a liberal wardship, and let us reject her impudent and ignorant suitors; and preserve her chaste, like a blooming virgin, and protect her to the utmost of our power from the importunity of lovers.

Verum si.

Tolumnius, king of the Veientes, killed four ambassadors of the Roman people at Fidenæ.

Do you think that Triarius is more useful to you than your pasture grounds at Puteoli?

tra omnis hostis copia in pons unus adfisto a tergum-
que pons interfecundo jubeo idcirco minus Cocles ille
res gere tantus fortitudo lex atque imperium puto
nec si regnans L. Tarquinius nullus sum Roma scrip-
tus lex de stuprum idcirco non contra ille lex sempi-
ternus S. Tarquinius vim Lucretia affero sum enim
ratio profectus e res natura et ad recte facio impello
et a delictum avoco qui non tum denique incipio lex
sum cum scribo sed tum cum orior, orior autem cum
mens divinus quamobrem lex verus atque princeps
aptus ad jubeo et ad veto ratio sum rectus summus
Jupiter.

Parvus sum foris arma nisi sum consilium domi.

Cum inambulo Xystus et sum otiosus domus Marcus
ad ego Brutus ut consuesco cum T. Pomponius
venio.

Atque hic noster gravis sum causa qui domus sum quam
ille qui una transeo.

P. Clodius Appius filius tu credo audio cum vestis mulie-
bris deprehendo domus C. Cæsar.

Qui tu venio in mens redigo in memoria noster te domus
P. Lentulus sum educatus.

Nos Brutus quoniam post Hortensius clarus orator mors
orbis eloquentia quasi tutor relictus sum domus teneo
is scriptus liberalis custodia et hic ignotus atque impu-
dens procus repudio tueorque ut adultus virgo caste et
ab amator impetus quantum possum prohibeo.

Tolumnius rex Veientis quatuor legatus populus Roma-
nus Fidenæ interimo.

Utilis tu Triarius puto sum possum quam us sum Pu-
teoli gramen ?

There is at Athens, as I have heard from my father, when he was jocosely and politely laughing at the Stoics in the Ceramicus, a statue of Chrysippus, sitting with its hands stretched out.

If the book shall please you, you will take care that it is both at Athens, and in the other cities of Greece; for it seems capable of throwing some light on our affairs.

When I was at Athens, I frequently heard Zeno, whom our friend Philo used to stile the Coryphæus of the Epicureans.

Sic utimur.

When Tully returns out of the country, I will send him to you, if you think it will be of any service in the affair.

What irregular passions could be in that man, who, as the very plaintiff has objected, always lived in the country?

He sequestered his son Titius from mankind, and ordered him to live in the country.

Verbis significantibus.

When it was customary every year to export gold to Jerusalem on the Jews' account, from Italy and all your provinces, Flaccus forbid, by an edict, its being allowable to export it from Asia.

When it was doubtful neither to me, nor my brother, that we should go to Brundisium, we were advised by many, who came from Samnium and Apulia, to take care that we were not intercepted by Cæsar.

Ad hunc modum.

I say that Catiline and Anthony met at a certain person's house with their agents.

Verbis significantibus.

The same day I left Capua and staid at Cales, from whence I sent this letter the next day, before it was light.

I wish you would write me word on what day you propose to set out from Rome, that I may inform you where I shall be.

Athenæ ut a pater audio facete et urbane Stoicus irrideo
statua sum in Ceramicus Chrysippus sedens porrectus
manus.

Si tu placeo liber curo ut et Athenæ sum et in cæter
opidum Græcia videor enim possum aliquis noster lux
affero.

Zeno qui Philo noster Coryphæus appello Epicureus
soleo cum Athenæ sum audio frequenter.

Cum Tullius rus redeo mitto is ad tu si quis ad res puto
pertineo.

Cupiditas porro qui possum sum in is qui ut ipse accusator
objicio rus semper habito?

Titius filius ab homo relego et rus habito jubeo.

Cum aurum Judeus nomen quotannis ex Italia et ex
omnis vester provinciæ Hierosolyma exporto soleo
Flaccus sanxio edictum ne ex Asia exporto licet.

Cum nec ego nec frater meus dubius sum quin Brundu-
sium contendo a multus qui e Samnium Apuliaque
venio admoneo ut caveo ne excipio a Cæsar.

Dico quidam domus Catilina et Antonis cum sequester
suus convenio.

Is dies Capua decedo et maneo Cales *ilium plur* inde hic
literæ postridie ante lux do.

Quis dies Roma tu exeo puto volo ad ego scribo ut cer-
tus tu facio quis in locus futurus sum.

How often has his Father turned you out of his house?
How often has he put a guard, that you might not enter the door?

Hyrtius has sent me word that S. Pompey had left Corduba, and was fled into hither Spain; that Cnæus was fled I know not where, nor do I care.

I received a packet of letters from Rome, without a letter from you, for which, if you are well and at Rome, I blame Philotimus, and not you.

I know the mildness and equity of your disposition; and I perceive that you have not only brought your name from Athens, but your politeness and good sense.

If Pompey quits Italy, which I expect he intends to do, how would you have me act? And that you may the easier give me advice, I will explain to you, in few words, what I think on both sides.

We were informed, by a messenger from Varro, that he was come from Rome the day before in the evening; and that, had he not been tired with his journey, he would have come to us directly.

Whilst we wish to place poverty upon an equality with riches, even between man and man, why should we drive her away from approaching to the Gods, by introducing expence into religious rites, more particularly when nothing can be less pleasing to God himself, than that the way to worship him should not be accessible to all.

Ad eundem.

We have been more moderate than those who never moved from home; wiser than those, who when all their power was lost, did not return home.

Hæc tria.

It is of great consequence in what body the soul itself may be placed; for there are many things in the body which dull, many which sharpen the mind.

It is of great consequence what persons every child hears continually talk at home, and with whom he converses from a boy; in what manner his father, master, and even his mother speak.

It is of little consequence that justice is administered impartially and diligently by yourself, unless the same

Quoties tu pater is domus suus ejicio quoties custos pono
ne limen intro?

Hyrtilius ad ego scribo S. Pompeius Corduba exeo et
fugio in Hispania citerior Cnæus fugio nescio quo
neque enim curo.

Accipio Roma sine epistola tuus fasciculus literæ in qui
si modo valeo et Roma sum Philotomus duco sum
culpa non tuus.

Nosco moderatio animus tuus et æquitas tuque non cog-
nomen solum Athenæ deporto sed humanitas et pru-
dentia intelligo.

Si Pompeius Italia cedo qui is facturus suspicor quis ego
agendus puto et quo facile consilium do possum quis
in uterque pars ego in mens venio explicabo brevis.

Nuntio ego a M. Varro venio is Roma pridie vesper et
nisi de via fatiscor continuo ad ego venturus sum.

Cum paupertas divitiæ etiam inter homo sum æqualis
volo cur is sumptus ad sacer adhibitus Deus aditus
arceo præsertim cum ipse Deus nihil minus gratus
futurus sum quam non omnis pateo ad sui colendus
via.

Verecundus sum quam qui sui domus non commoveo
sanus quam qui amissus opis domus non revento.

Ipse animus magnus refert qualis in corpus locatus sum
multus enim e corpus existo qui acuo mens multus qui
obtundo.

Magnus interest qui quisque audio quotidie domus qui
cum loquor a puer quemadmodum pater pædagogus
mater etiam loquor.

Parcus refert abs tu ipse jus dico æqualiter et diligenter
nisi idem ab is fio qui tu is munus aliquis pars con-
cedo,

thing shall be done by those, to whom you intrust some part of your office.

In Dativum feruntur.

If any wise man had Gyges's ring he would not think himself at liberty to be wicked, any more than if he had it not, for good men look for what is honourable not what is secret.

I like not to complain of life, which many and learned men have done often, nor am I sorry that I have lived, since I have lived in such a manner, that I may think I was not born in vain.

If I require no other reward from the Roman senate and people than an honourable retirement, who would not allow it me? Let them have their honours, their commands, their provinces, their triumphs, their other trophies of excelling glory, let me be permitted to enjoy with a quiet and tranquil mind, the sight of that city I have saved.

It was neither agreeable to myself nor my brother, nor any of our friends, that we should act so that our indiscretion should be hurtful not only to ourselves, but also to the state.

It is lawful for no one to march an army against their country, if indeed we call that lawful, which is allowed by the laws, the custom, and the statutes of our ancestors; for neither is it lawful for every one to do what he can, nor because any thing is not opposed, is it therefore permitted.

Since I have been mentioning money, take care, I beg of you, to settle with Titinius in any way you can; if he does not stand to what he proposed, it is most agreeable to me, that what was imprudently bought should be returned, if it can be done with Pomponius's consent.

It is the duty of a great and wise man, when he accepts the tablet for the purpose of acting as a judge, not to suppose himself alone, nor that whatsoever he may desire is permitted to him, but that he should have regard to law, religion, equity, honour; and banish lust, hatred, envy, fear, and every bad passion, and should consider, as of the highest value, the approbation of his own mind, which we receive from the immortal Gods, and which no one can tear from us; and if this through life shall be our

Ipse Gyges annulus si habeo sapiens nihil plus sui licet puto pecco quam si non habeo honestus enim bonus vir non occultus quæror.

Non libet ego deploro vita qui multus et is doctus sape facio nec ego vivo pœnitet quoniam ita vivo ut non frustra ego natus existimo.

Si nullus alius ego præmium a senatus populusque Romanus nisi honestus otium postulo quis non concedo sui habeo honos sui imperium sui provincia sui triumphus sui alius præclarus laus insignis ego licet is urbs qui conservo conspectus tranquillus animus et quietus fruor.

Nec ego nec frater meus nec quisquam amicus placeo committo ut temeritas noster non solum ego sed etiam res publica noceo.

Licet nemo contra patria exercitus duco si quidem licet is dico quod lex quod mos majores institutumque concedo neque enim qui quisque possum is is licet neque si non obsto propterea etiam permitto.

Quoniam nummus mentio fio amabo te curo ut cum Titinius quisque modus possum transigo si in is qui ostendo non sto ego magne placeo is qui male emo reddo si voluntas Pomponia fio possum.

Sum homo magnus atque sapiens cum ille judico causa tabella fumo non sui puto sum solum neque sui quicunque concupisco licet sed habeo in consilium lex religio æquitas fides libido autem odium invidia metus cupiditasque omnis amoveo magnusque astimo conscientia mens unus qui a Dii immortalis accipio qui ego divello non possum qui si bonus consilium atque factum testis in omnis vita ego sum sine ullus metus et summus cum honestas vivo.

witnefs of good actions and good intentions, we shall live without fear, and with the higheft honour.

His Impersonalibus.

Though all things are in fuch diftraction that every one thinks his own fituation the worft, and there is no one but had rather be any where than where he is; yet there is no doubt but that it muft be moft diftreffful at prefent for a good man to be at Rome, for although wherever any one is, he has the fame fenfibility, and the fame forrow at the ruin of every thing both public and private, yet feeing increafes our grief, as we are forced to be eye-witneffes of what others only hear of, for which reafon, though you muft be greatly afflicted for the lofs of many things, yet grieve no longer, at what I hear you are chiefly difturbed, that you are not at Rome.

I wifh I may fee the day when I fhall thank you for fuffering me to live; as yet I am very forry for it; but I beg of you to come to me immediately at Vibo.

My fellow-citizens will, therefore, excufe me, or they will rather thank me, that when the ftate was in the power of one perfon, I neither concealed myfelf nor deserted *my duty*, or behaved as if I was angry with the man or the times, nor have I befides either flattered or admired the fortune of others, fo as to grieve at my own.

I thought it proper to explain the principles of philofophy to my countrymen, confidering it as of great confequence, both to the honour and the glory of the ftate, that fubjects of fuch weight and dignity, fhould be treated of in the language of Rome, nor do I the leaft repent of my purpofe, for I can eafily perceive how many perfons I have excited to a defire not only of learning but compofing.

Truly I am afhamed of thofe philofophers who propofe to avoid no crime but what is marked out by a written law; for how can we call thofe modeft who are deterred from debauchery through the fear of infamy. I am not afhamed to confeff my ignorance of what I do not know.

Etſi is perturbatio ſum omnis res ut ſuus quiſque fortuna maxime pœnitet nemoque ſum quin ubivis quam ſi ubi ſum ſum malo tamen ego dubius non ſum quin hic tempus bonus vir Rôma ſum miſerrimus ſum nam etſi quicumque in locus quiſquis ſum idem ſum is ſenſus et idem acerbitas exinteritus res et publicus et ſuus tamen oculus augeo dolor qui is qui cæter audio intueor quare etſi multus res deſiderium tu angor neceſſe ſum tamen ille dolor qui maxime tu conficio audio quod Rôma non ſum animus tuus libero.

Utinam ille dies video cum tu ago gratia quod ego vivo cogo adhuc equidem valde ego pœnitet ſed tu oro ut ad ego Vibo ſtatim venio.

Do igitur ego venia meus civis vel gratia potius habeo quod cum ſum in unus poteſtas reſ-publica neque ego ego abdo neque deſero neque ita gero quaſi homo aut tempus iratus, neque ita porro aut adutor aut admiror fortuna ſum alter ut ego meus pœnitet.

Philosophia noſter homo explico puto magnus æſtimo interſum ad decus et laus civitas res tam gravis tamque præclarus latinus etiam literæ contineo eoque ego minus inſtitutum meus pœnitet quod facile ſentio quam multus non modo diſco ſed etiam ſcribo ſtudium commoveo ?

Ego nimi um iſte philoſophus pudet qui nullum vitium vito niſi iudicium ipſe notatus puto qui enim poſſum is qui a ſtuprum arceo infamia metus pudicus dico.

Nec ego pudet fateor neſcio qui neſcio.

Verbum impersonale.

Art cannot give them for they are the gifts of nature.

If I must err in either point, I had rather appear too timid, than not sufficiently prudent.

In nothing else but in nature is that *summum bonum* to be sought for, to which we may refer every thing else.

As this was agreeable to the rest of the company, they went into the wood, and there they sat with great expectation of hearing him.

Let us leave those as incurable, who say that every thing is equally uncertain, as that we know not whether the number of the stars is even or odd.

Probably you will say, what then, do you possess all these qualifications? I wish I did; but however I have endeavoured with the utmost pains from a boy to acquire them.

I judge their lives happy and fortunate, who, in other states, and particularly in our's, have it in their power to enjoy the glory of their past actions, and the commendation due to their wisdom.

Let the members of the community be in the first place convinced of this, that the Gods are the masters and governors of all things; and that every thing which is done, is done by their power, their authority, and their influence.

The Peripatetics have so investigated nature, that they have omitted neither heaven, sea, or earth (to speak poetically) and they have treated also of the origin of things, and the whole universe, so that they have proved many things not only by probable arguments, but also by mathematical demonstration.

Antronius often came to me, intreating me with many tears to undertake his defence, and mentioned that he was my school-fellow in my boyish days, my companion in my youth, and my colleague when questor; he produced many good offices that I had done him, some that he had done me, by which circumstances I judge my compassion was so moved, that I ceased to remember the snares he had laid for me, that I forgot he had sent C. Cornelius to murder me in my own house, in sight of my wife

Dono ab ars non possum sum enim ille donum natura.

Si in alteruter peccandus sum malo videor nimis timidus
quam parum prudens.

Nullus alius res nisi in natura quærendus sum ille
summus bonum quo omnis refero.

Cum placeo idem cæter in silva venior et ibi magnus
cum audio expectatio confidor.

Ille qui omnis sic incertus dico ut stella numerus par an
impar nescio quasi desperatus aliquis relinquo.

Fortasse dico quis ergo hic in tu sum omnis utinam qui-
dem sum veruntamen ut sum possum magnum stu-
dium ego a pueritia sum elaboratus.

Is ego videor fortunate beateque vivo cum in cæter
civitas tum maxime in noster qui cum res gestus glo-
ria tum etiam sapientia laus perfruor licet.

Sum hic principium persuasus civis dominus sum omnis
res ac moderator Deus isque qui gero is gero vis ditio
atque numen.

Natura sic a Peripateticus investigo ut nullus pars
coelum mare terra ut poetice loquor prætermitto qui-
netiam cum de res initium omnisque mundus loquor
ut multus non modo probabilis argumentatio sed
etiam necessarius mathematicus ratio concludo.

Ad ego sæpe venio Antronius multus cum lacryma
supplex ut sui defendo et sui meus condiscipulus in
pueritia familiaris in adolescentia collega in quæ-
stura commemoro sum multus ego in sui nonnullus
etiam suus in ego profero officium qui ego res iudex
ita fleo animus ut etiam ex memoria qui ipse ego
facio insidio depono ut jam immisus sum ab is C.
Cornelius qui ego in sedes meus in conspectus uxor
meus ac liberi meus truido obliviscor qui si de unus
ego cogito qui mollitia sum animus ac lenitas nun-

and children, which things had he planned against me only, such is the lenity and tenderness of my disposition, that I could never have withstood his tears and intreaties; but when I reflected on your dangers, the city's, the temples, the boys, the mothers, the virgins, then I refused him; nor him only, an enemy, a parricide, but also those his relations, the Marcelli, father and son.

Participia regunt.

That laurel which is acquired with great hazard, loses its freshness by length of time.

I allow something to your anger, give something to your youth, excuse something for friendship's sake, but yet, unless you establish some mode of life, you will oblige me, forgetting our friendship, to have a regard to my own dignity.

An attention to oratory does not usually arise amongst those who are engaged in war, or are under any restraint, or subdued by kingly government; for eloquence is the friend and the companion of peace, and is, as it were, the child of a well constituted state.

I think you never before read a letter of mine but what was written with my own hand, hence you may conclude in how much business I am engaged, for as I had no time to spare, and as there was a necessity for my walking to recover my voice I dictated this as I was walking.

The powers of man are so constituted by Nature, that they seem formed for the perception of every virtue; for which reason little children, without instruction, are delighted with those virtues of which they have the principles in themselves.

There are and have been many persons desirous of tranquillity who have withdrawn themselves from public affairs, and taken refuge in retirement; amongst these both the most noble and by far the principal philosophers and men of a severe and grave character could not submit to the manners either of the people or nobles, and have lived in the country, happily amused with their private affairs.

quam mehercule ille lacryma ac precis resisto sed cum ego patria cum vester periculum hic urbs puer infans matrona ac virgo venio in mens ille resisto neque solum ille hostis ac parricida sed hic etiam propinquus Marcelli pater ac filius.

Laurea ille magnus periculum partus amitto longus intervallum viriditas.

Permitto aliquis iracundia tuus do adolescentia cedo amicitia sed nisi aliquis modus vita constituo cogo oblitus ego noster amicitia habeo ratio meus dignitas.

Nec in bellum gerens nec in impeditus ac rex dominatio devinctus nasco cupiditas dico soleo pax sum comes otiumque socia et bene constitutus civitas quasi alumna quidam eloquentia.

Nunquam ante arbitror hi epistola meus lego nisi meus manus scriptus ex is colligo possum quantus occupatio distineo nam cum vaucus tempus nil habeo et recreandus vocula causa necessi cum ego ambulo hic dicto ambulans.

Sum natura sic generatus vis homo ut ad omnis virtus percipiendus factus videor ob isque causa parvus virtus simulacrum qui in sui habeo semen sine doctrina moveo.

Multus et sum et sum qui tranquillitas expetens a negotium publicus sui removeo ad otiumque perfugio in hic et nobilis philosophus longeque princeps et quidam homo severus et gravis nec populus nec princeps mos fero possum viroque in ager delectatus res suas familiaris.

Quamvis in his usitatio.

Old men should diminish their bodily exercises, but the employment of the mind, seems capable of increase; they should endeavour also, as much as possible, to assist their friends, young men, and particularly the state with their advice, and judgement: but there is nothing which old age should more guard against, than giving itself up to idleness and sloth.

This I affirm that no one was ever afflicted with so great a calamity, and that death was never more wished for by any one.

Young men should peruse this orator if any other, for he is capable not only of polishing, but also of fostering the genius.

On all accounts I ought rather to expect letters from you, than you from me; for there is nothing doing at Rome, which I can suppose you desire to know.

It is difficult in philosophy for a man to know a few things who knows not a great many, or indeed in every thing: for you cannot choose a few but from many.

Those peculiarities of character which are not blameable but distinguishing, should be most tenaciously preserved by every one, that we may the easier acquire that gracefulness we all aim at.

Death, conscript fathers, is what I should now even wish for, as I have compleated what I undertook and conducted. These two things only I have to pray for; one, that at my death I may leave the Roman people free; the immortal Gods can grant me nothing greater than this; the other, that every one may receive his recompence as he may deserve of the state.

Participium voces.

As ye have ever been desirous of glory, and covetous of praise beyond other people, ye must wipe off that stain which ye received in the former Mithridatic war.

Pertæsus nunc.

I am weary of the levity, the flattery, the time-serving selfish disposition of the Greeks.

Senex labor corpus sum minuendus exercitatio animus etiam augendus videor dandus vero opera ut amicus et juvenus et maxime res-publica consilium et prudentia quam plurimum adjuvo nihil autem magis cavendus senectus quam ne languor desidiaque sui dedo.

Hic confirmo nemo unquam tantus calamitas sum affectus nemo mors magis optandus sum.

Legendus sum hic orator si quisquam alius juvenus non enim solum acuo sed etiam aleo ingenium possum.

Omnino ego magis literæ sum expectandus a tu quam a ego tu nihil enim Roma gero qui tu puto scio curo.

Difficilis sum in Philosophia pauci sum is notus qui non sum aut plerique aut omnis nam nec pauci nisi e multus eligo possum.

Admodum tenendus sum suus quisque non vitiosus sed tamen proprius quo facile decorum ille qui quæro retineo.

Ego vero P. C. jam etiam optandus mors sum perfunctus res is qui adipiscor quique gero duo modo hic opto unus ut moriens populus Romanus liber relinquo hic ego magnus a Dii immortalis do nihil possum alter ut ita quisque evenio ut de res-publica quisque mereor.

Quoniam semper appetens gloria præter cæter gens atque avidus laus sum delendus sum tu ille macula Mithridaticus bellum superior susceptus.

Pertæsus sum levitas assentio animus non officium sed tempus serviens Græcus.

Natus prognatus.

If we desire to search out the origin of that thing which is called eloquence, we shall find that it arises from the most respectable causes, and flows from the justest reasoning.

Upon this condition are we born, that no one can always be free from evil.

P. Sextius was descended from a parent, a man, as most of you remember, wise, religious, and severe.

He sees me consul, who am descended from the equestrian rank, a way of life which most easily conducts good men to honour and dignity.

Every thing that lives, whether it is an animal, or what sprouts out of the earth, lives in consequence of the heat which is contained in it.

Many of those trees were planted by my hand.

Dionysius must necessarily have been very wretched, for he could not acquire those things which he desired, no, not at a time when he thought that he had every thing in his power; for though he was descended from a noble family, and born in an honourable place, though he enjoyed the intimacy of many of his equals, and the familiar intercourse of his relations, yet he could trust no one, but those slaves, whom he had chosen out of the families of the wealthy inhabitants, and committed the care of his person to fierce barbarians. Thus through the iniquitous lust of power, he in a manner shut himself up in prison.

En, et ecce.

Whilst I was writing this very night at Calenum, see, messengers, see letters that bring word that Cæsar is at Corfinium, with a resolute army, and eager to fight.

En et ecce exprobantis.

See what the inhabitants of Tyndaris freely declare.

Loci ut ubi.

The Roman people have those to whom they can delegate the government of the state, and in whatever part of the world they are, there is the whole protection of the state, or rather the state itself.

Si volo hic res qui voco eloquentia confidero principium
reperio is ex honestus causa natus atque bonus ratio
profectus.

Is lex nascor ut nemo in perpetuus sum possum expers
malum.

Parens P. Sextius nascor homo ut plerique memini et
sapientis et sanctus et severus.

Equestris ortus locus ego consul video qui vita via facile
vir bonus ad honor dignitasque perduco.

Omnis qui vivo five animal five terra editus is vivo
propter inclusus in is calor.

Multus iste arbor meus manus sum satus.

Dionysius necesse sum miser sum is enim ipse qui concu-
pisco netum quidem, cum omnis sui possum censeo
consequor, qui cum sum bonus parens atque honestus,
locus natus abundoque et æqualis familiaritas et con-
suetudo propincuus credo is nemo sed is qui ex fami-
lia locuples fervus deligo, et ferus barbarus corpus
custodia committo ita propter injustus dominatus
cupiditas in carcer quodam modo ipse sui includo.

Ecce nuntius scribens ego hic ipse noctu ia Calenum ecce
literæ Cæsar ad Corfinium cum firmus exercitus et
pugno cupiens.

En qui Tyndaritanus libenter prædico.

Habeo populus Romanus ad qui gubernaculum res-pub-
lica defero qui ubicunque terra sum ibi omnis res-
publica præsidium vel potius ipse res-publica.

- The Stoics think that wise men are friends to the wife, though they know them not ; for there is nothing more amiable than virtue, and whatsoever nation the man may be of who professes that, he will be loved by us.
- I received the biller sealed by you which Anteros brought ; I could learn nothing from that of my private affairs, which gives me the greatest uneasiness, because he who had the management of them is neither there, nor do I know in what part of the world he is.
- I had not proposed to write any thing particular to you, because I could not even guess what you was about, or in what part of the world you was.

Temporis ut.

- I perceive there has been time enough for you to learn what you are speaking of.
- I sent Saufeius a letter : I sent one also to you, because though I had not time enough to write fully to you, yet I did not chuse that a person so intimate with you, should go to you without a letter from me.
- Though there is reward enough in the consciousness of the fairest action, yet I think that immortality is to be despised by no mortal.

Quantitatis ut.

- I have employment enough in healing the wounds which have been given to the province.

Quædam Dativum.

- Here Vedius came to meet us with two waggons, a chariot and a pair, a horse-litter, and many attendants.
- The whole people went out to meet him with tears and sighs, when he came to the city.
- Your servant met me as I was setting out for Antium, and willingly leaving Marcellus's gladiators.
- When proceeding from thence to Rome he came to Aquinum, a great number of people came out to meet him, as it is a populous place, but he was carried through the town in a covered litter as if he was dead.

Stoicus cenſeo ſapiens ſapiens etiam ignotus ſum amicus
nihil ſum enim virtus amabilis qui qui adipiſcor
ubicunq̃ue gens a ego diligo.

Accipio a tu ſignatus libellus qui Anteros affero ex qui
ſcio nihil poſſum de noſter domeſticus res de qui
acerbe afflictor quod qui is diſpenſo neque adſum
iſtic neque ubi terra ſum ſcio.

Ego nihil ſum propoſitus ad tu ſcribo quia quis ago ubi
terra ſum ne ſuſpikor quidem.

Satis video tu ad is cognoscendus qui dico ſum tempus.

Do Sauſeiſus literæ et do ad tu unus quod cum non ſum
tempus ego ad ſcribo ſatis tamen, homo tu tam fami-
liaris ſine meus literæ ad tu venio nolo.

Eſti ſatis in ipſe conſcientia pulcher factum ſum tamen
mortalis immortalitas non arbitror contemnendus.

Satis habeo negotium in ſanandus vulnus qui ſum im-
poſitus provincia.

Hic Veditius venio ego obviam cum duo eſſeda et rheda
equus junctus et lectica et familia magnus.

Hic ad urbs veniens totus obviam civitas procedo cum
lachrima et gemitus.

Euns ego Antium et gladiator M. Marcellus cupide
relinquens venio obviam tuus puer.

Cum inde Roma proficiſcens ad Aquinum accedo ob-
viam is procedo ut ſum frequens municipium, mag-
nus multitudo at iſte opertus lectica ſero per opidum
ut mortuus.

Adverbia comparativi.

I had determined, as I wrote to you before, to send Cicero to meet Cæsar, but I have altered my mind, because I hear nothing of his coming.

I entreat you to direct and regulate every thing by your own good sense, and not to let the persuasions of others draw you away; there is no one who can advise you more wisely than yourself.

Dum et donec.

Philosophy is so far from being commended in the manner it deserves by all, that it is even censured by many.

They say we should prefer our country to our friendship, as if they had already proved that his death was serviceable to his country.

Dum pro dummodo.

You mentioned nothing to me in that letter about your own affairs, which indeed are not of less concern to me than my own; I am greatly afraid lest you should be froze up in winter quarters.

I will undergo every pain, every torment, not only firmly, but even cheerfully, provided that dignity and safety may be procured to the Roman people by my endeavours.

Ubi pro quo.

When you returned conqueror from Thessalia to Brundisium with the army, then you did not kill me.

A Lacedæmonian woman, when she had sent her son to battle, and heard that he was killed, said, I bore him for that purpose, that he might be one who would not hesitate to die for his country.

Imagine to yourselves, conscript fathers, this miserable and deplorable spectacle indeed, when that wretched man saw the swords of the ruffians, before he heard what was the matter.

Many when they were in the power of the enemy or of tyrants, many in confinement, many in banishment have alleviated their grief by learned studies.

Constituo ut ad tu antea scribo obviam Cicero Caesar mitto sed muto consilium quia de ille adventus nihil audio.

Tu hortor ut omnis gubernio et moderor prudentia tuus ne tu aufero alius consilium nemo sum qui sapienter te persuadeo possum tu ipse.

Philosophia quidem tantum absom ut perinde ac de homo sum vita meritis laudo ut a multis etiam vitupero.

Aio patria amicitia proponendus sum perinde ac si jam vinco obitus is sum utilis.

Tu in iste epistola nihil ego scribo de res tuus qui mehercule ego non parvus cura sum quam meus valde metuo ne frigeo in hibernus.

Omnis dolor cruciatusque perfero non solum fortiter sed etiam libenter dummodo meus labor populus Romanus dignitas salusque pario.

Victor e Thessalia Brundisium cum legio revento ibi ego non occido.

Lacæna cum filius in prælium mitto et interfectus audio idcirco inquam gigno ut sum qui pro patria mors non dubito occumbo.

Pono ante oculus P. C. miser quidem ille et flebilis species cum ille miser prius latro gladius video quam qui res sum audio.

Multus cum in potestas sum hostis aut tyrannus multus in custodia multus in exilium dolor suus doctrina studium levo.

Immortal Gods! what torments did he undergo when all his limbs appeared on fire, nor was he miserable, because that was not absolute evil, he only seemed in great pain; but he would have been miserable, had his life been wicked and flagitious in the midst of pleasure.

Quin jubendi.

But attend, judges, for this is an enquiry concerning Clodius's death.

Ne prohibendi.

Great consideration should be used in erasing or plundering cities, that nothing be done rashly or cruelly.

Conjunctiones Copulativæ.

Every advantage which the earth produces is under the dominion of man, we enjoy the fields, we enjoy the mountains, our's are the rivers, our's the lakes, we sow corn, we plant trees, we give fertility to the ground by leading water over it, we bank in, we direct, we turn the course of rivers; in short, we endeavour to make as it were a second nature, in the nature of things; moreover, does not the reason of man penetrate into heaven itself; for we alone of all living creatures can tell the rising, the setting, and the revolution of the stars; the day, the month, the year, has been regulated by mankind, he knows the eclipses of the sun and the moon; art has foretold to all future times what, when, and how great they will be, upon which subjects the mind dwelling, acquires a knowledge of the gods, from whence arises piety with which justice is connected, and every other virtue in which a happy life consists.

Your letter was very acceptable to me, from whence I learnt what I supposed even without any letter, that you was extremely desirous of seeing me; but tho' I take this very kindly, yet I cannot allow you are my superior herein; for may every thing prosper with me which I wish for, as I earnestly desire to be with you; for when there was a greater number of worthy Citizens, agreeable men and my friends, yet there was

Qui Dii immortalis ille cum omnis artus ardeo videor
cruciatu perfero nec tamen miser sum quia summus
is malum non sum tantummodo laboriosus videor at
miser si in vitiosus et flagitiosus vita affluo voluptas.

Quin attendo Judex nempe hic sum quæstio de interitus
Clodius.

De evertendus diripiendus que urbs valde ille confidero
ne quis temere ne quis crudeliter fio.

Terrenus commodum omnis sum in homo dominatus.
Ego campus ego mons fruor noster sum amnis noster
lacus ego fruges sero ego arbor ego aqua indentio
terra fecunditus do ego flumen arreo dirigo avertio
noster denique manus in res natura quasi alter natura
efficio conor aliis vero homo ratio non in cælum
usque penetro solus enim ex animans ego astrum ortus
obitus cursusque cognosco, ab homo genus finior dies
mensis annus defectio sol et luna cognitio prædictusque
in omnis posterus tempus quis quantus quando futurus
sum qui contuens animus accipio ab hic cognitio deus
ex qui orior pietas qui conjunctus justitia sum reli-
quusque virtus ex qui vita beata exiit.

Gratus ego tuus liberæ sum ex qui intelligo qui etiam
sine literæ arbitror video ego te summus cu-
piditus afficior qui ego ita libenter accipio ut
tamen tu non concedo nam tu cum sum ita ego,
omnis qui opto contingo ut vehementer volo etenim
cum sum major et vir et civis bonus et jucundus
homo et amans ego copia tamen sum nemo qui cum
sum libenter quam tucum et pauci quicum æque liben-
ter hic vero tempus cum alius intereo alius absum

no one with whom I spent my time more pleasantly than with you, and few with whom I spent it equally so; but at present when some are dead, others are absent, and others are changed in their dispositions; in truth, I had rather be one day with you, than all the hours I am with them, with whom I am now obliged to live; for I would not have you suppose that solitude itself, which yet I cannot enjoy, would not be more pleasing to me than their conversation who now frequent my house, one or two at the most excepted. I therefore take refuge in, what I suppose you do, my studies, to which I add the consciousness of my own integrity, for I am one as you may easily conclude, who never did any thing for my own interest, more than for the interest of my fellow-citizens, and had not that man envied me whom you never loved, for you loved me, both he and every good man might have been happy. I never desired that those who proceeded to violence should prevail over those who wished to obey the established government, and when I perceived that those arms which I always dreaded, had gained the superiority over that association of good men which I had brought about, I rather chose to accept peace upon any safe terms, than to continue a war with the more powerful party: but I shall soon have an opportunity of talking over these things when we meet, for nothing detains me at Rome, but the expectation of hearing from Africa, for the business seems to me now to be drawn into a narrow compass; I think indeed that I am somewhat concerned in it, tho' in what manner I cannot well tell; but, however, be the news from thence what it will, it cannot be very different from the expectations of my friends; for things are in such a situation, that, although there is a great difference in the principles upon which they fight, yet I think there will be very little difference in their victories; but to speak truth, my spirits which were probably too much depressed, whilst things were in a doubtful situation, are much better now I have lost all hopes, to which your last letter has not a little contributed; from whence I learn with what courage you support the attacks of fortune, and I was highly pleased that your studies and good disposition

alius mutatus voluntas sum unus medius fidius tuum
 dies libenter pono quam hic omnis tempus cum ple-
 rique is qui cum vivo necessario nolo enim existimo
 ego non solitudo jucundus sum qui tamen ipse utor
 non licet quam terno is qui frequento domus meus
 exceptus unus aut ad summum alter itaque utor idem
 perflugium qui tibi utendus censeo literulae noster
 praeterea etiam conscientia consilium meus ego enim is
 sum quemadmodum tu facillime possum existimo qui
 nihil unquam meus potius quam meus civis causa fa-
 cio qui nisi invideo is qui tu nunquam amo ego enim
 amo et ipse beatus sum et omnis bonus ego sum qui
 nullus vis plus valeo volo quam honestus otium idem-
 que cum ille ipse arma qui semper timeo plus possum
 sentio quam ille consensus bonus qui ego idem efficio
 qui vis tutus conditio pax accipio malo quam vis cum
 valentior pugno sed et hic et multus alius coram bre-
 vis tempus licet. Neque ego tamen ullus res alius
 Roma teneo nisi expectatio res Africanus videor enim
 ego res in propinquus adductus discrimen puto autem
 meus non nihil intersum quanquam is ipse quis inter-
 sum non sane intelligo veruntamen quisquis illi ne
 nuncio non longe absum a consilium amicus, sum enim
 res ipse jam in is locus adductus ut quanquam multum
 intersum inter is causa qui dimico tamen inter victoria
 non multus interfuturus puto sed plane animus qui du-
 bius res forsitan sum infirmior desperatus confirmo
 multum qui etiam superior tuus literae confirmo qui
 intelligo quam fortiter injuria fero juvoque ego tu
 cum summus humanitas tum etiam tuus literae profum
 verus enim scribo tenior ego animus videor sicut
 omnis fere qui vita ingenuus in beatus et liber civitas
 vivo sed ut illius secundus moderate fero, sic tui non
 solum adversus sed etiam funditus everfus fortuna
 fortiter fero debeo ut hic saltem in maximus malum
 bonum consequor ut mors qui etiam beatus contemno
 debeo nunc sic affectus non modo contemno debeo sed
 etiam opto tu si ego diligo fruor iste otium tu que
 persuadeo praeter culpa et peccatum qui semper careo
 et careo homo accido nihil possum qui sum horribilis
 aut pertimiscendus. Ego si videor recte fio possum
 ad tu venio brevis si qui accido ut mutandus consilium
 sum tu certior facio statim tu ita fac cupidus Ego vi-

has been of such service to you; for to tell the truth, I once thought you wanted firmness, as most of us do, who have lived in a liberal manner, in a happy and free state: but as we bore our prosperity with moderation, so ought we to support this not only adversity but ruin, with fortitude and resolution, that in our greatest misfortunes we may attain this good, to know that death, which in our happiest situation we ought to despise, in this we ought not only to despise, but even to wish for. If you love me indulge your present retirement, and assure yourself that except the guilt of wicked actions which you ever have, and will be free from, nothing can happen to any one, which is truly dreadful and to be feared. If you think I can with propriety, I will be with you shortly, if any thing should make me alter my intention, I will let you know directly. Be only so far desirous of seeing me, as not to remove whilst your health is so indifferent, without you first enquire of me, whether I wish you to do so. I beg you will continue your present regard for me, and take great care of your health, and peace of mind.

Indeed I never wished before the judges to excite grief or pity, or envy or hatred by speaking.

If there is any thing graceful, truly there is nothing more so than a familiarity of conduct, and unity of behaviour in your life in general, as well as in every particular action, which you cannot preserve, if you imitate other persons characters and neglect your own.

What is so cruel as to pervert eloquence, which was given by nature for the safety and preservation of mankind, to be the plague and destruction of the good.

It is not so celebrated an acquisition to understand Latin, as it is shameful to be ignorant of it.

I so commend his genius as not to fear it, and so approve of it, that I think I should be rather delighted than deceived by it.

Many have been found who were ready to spend not only their money, but also their lives, for their country.

I have now mourned for my country both more grievously and longer than any mother for her only son.

deo sum ut istine tu ne moveo tam infirmus valetudo
nisi ex ego priusquæro per literæ quis tu volo facio
Ego volo: ut facio diligo valetudoque tuus et tran-
quillitas animus servio.

Non mehercule unquam apud Iudex aut dolor aut mi-
sericordia aut invidia aut odium excito dico volo.

Si quisquam sum decorus nihil sum profecto majis quam
æquabilis universus vita tum singularis actio qui
conservo non possum si alius natura imitor omitto
tuus.

Quis sum tam inhumanus quam eloquentia a natura ad
salus homo et ad conservatio datus ad bonus pestis
perniciēs que converto.

Non tam præclarus sum scio Latine quam turpis nescio.

Hic ego ingenium ita laudo ut non pertimesco ita probō
ut ego ab is delecto potius quam descipio puto possum.

Invenio multus sum qui non modo pecunia sed vita etiam
profundo pro patria paro.

Patria elugeo jam et graviter et diuturne quam ullus
mater unicus filius.

There is no piety towards the Gods, but a worthy opinion of their power and intelligence, while you believe that you must ask nothing of them that is unjust and dishonourable.

When we look upon the sky and contemplate the heavenly bodies, what can be so evident, so clear, as that there is some Deity of most superior intelligence and mind, by whom they are regulated?

They thought that man was in a manner a certain part of the state, and of mankind in general; and that he was connected with men in a certain human society.

Whether then shall the Greek or any foreign nations, or your prætors, your generals, your commanders, determine this?

My dear Atticus, take this from me as a general maxim on a subject in which I have been sufficiently conversant, that there never was poet or orator who thought any one better than himself.

If there is any one timid in great and dangerous affairs, and always rather seeing an unfavourable, than expecting a favourable end to things, I am he: and if this is a fault, I confess I am not free from it.

Nature indeed has allotted death to all men; but virtue is usually sufficient to ward off the severity and the disgrace of the stroke; and this is the peculiar birth-right of Rome and her descendants. Guard this therefore, I intreat you, my countrymen, as an inheritance which your ancestors have left you; although all other things are frail, uncertain, and changeable, virtue alone remains most deeply rooted, which no violence can ever shake or remove from its foundation.

We are affected I know not how, with those places wherein are the traces of those whom we love and admire; and indeed my favourite place, Athens itself, does not so much please me by its magnificent buildings, and those exquisite remains of art, as by its recalling to my mind the greatest men, where they were accustomed to dwell, to sit and discourse, and I reflect even on their sepulchres with the utmost attention.

Nullus sum erga Deum pietas nisi honestus de numen is
ac mens opinio cum expeto nihil ab is qui sum in-
justus ac inhonestus arbitror

Quis possum sum tam apertus tamque perspicuus cum
cælum suspicio cœlestisque contemplan quam sum ali-
quis numen præstans mens qui hic rego.

Homo sum censeo quasi pars quidem civitas et universus
genus humanus isque sum conjunctus homo humanus
quidem societas.

Utrum hic Græcus statuo aut ullus exterus natio an
vester prætor vester dux vester imperator.

Accipio a ego meus Atticus Καθολικὸν θεωρημα is res in
qui satis exercito nemo unquam neque poeta neque
orator sum qui quisquam bonus quam sui arbitror.

Si quisquam sum timidus in magnus periculosusque res
semperque inagis adversus res exitus metuens quam
sperans secundus is ego sum et si hic vitium sum is
ego non careo confiteor.

Mors quidem omnis natura propono crudelitas mors et
dedecus virtus propulso soleo qui proprius sum Ro-
manus genus et semen hic refineo quæso Quirites
qui tu tanquam hereditas majores vester relinquo
quanquam alius omnis incertus sum caducus mobi-
lis virtus sum unus altus defixus radix qui nun-
quam ullus vis labefactor possum.

Moveo nescio quis pactum locus ipse in qui is qui di-
ligo aut admiror adsum vestigium ego quidem ipse
ille noster Athenæ non tam opus magnificus exqui-
situsque antiquus ars delecto quam recordatio sum-
mus vir ubi quisque habito ubi sedeo ubi disputo
sum solitus studioseque is etiam sepulchrum contem-
plor.

On most subjects particularly on natural Philosophy, I could much readier say, what is not, than what is.

Excepto si

If you have so determined, that you had rather be forever absent, than see those things which you dislike; yet you ought to consider this, that, wherever you are, you will be in his power whom you would avoid; and supposing he would readily permit you to live quietly and without molestation, whilst you are deprived of your country and your fortune, yet you ought to think with yourself, whether you had rather live at Rome and in your own family, however things may go, or at Mitylenæ or Rhodes.

I was born to be always engaged in something worthy of a man, but now I not only have not the liberty of acting, but even of thinking, and I who could formerly give assistance to the meanest persons, cannot now promise any thing favourable even to Nigidius, my particular friend, of all men the most learned the most virtuous, and one who was once generally regarded with the greatest esteem.

Et si, tametsi, in principio.

Though I was upon my journey, yet I resolved to steal a little time, that you might not think me inattentive to your commands.

Et si, tametsi, in medio.

Though glory may have nothing desirable in itself, yet it follows virtue as a shadow.

It is a great consolation when you can reflect although things have turned out wrong, that you thought rightly and justly.

What are your sentiments? What are your thoughts, that you do not favour the Bruti? You do favour the Antonii; do you hate those whom all persons hold most dear? Do you love with the utmost constancy those, whom all persons hate most bitterly?

Ni nisi.

Unless you had said something, you could have heard nothing from me.

Omnis in res et maxime in *Physica orum* quis non sum citius quam quis sum dico.

Si ita constituo ut absum perpetuo malo quam is qui nolo video tamen is cogito debeo ubicumque sum tu fore in is ipse qui fugio potestas qui si facile patior tu carens patria et fortuna tuus quiete et libere vivo cogitandus tu tamen sum Roma ne et domus tuus cujusmodi res sum an Mitylenæ aut Rhodus malo vivo.

Natus ad ago semper aliquis dignus vir nunc non modo ago ratio nullus habeo sed ne cogito quidem et qui antea obscurus homo opituler possum nunc Nigidius unus omnis doctus et sanctus et maximus quondam gratia et ego certe amicissimus ne benigne quidem polliceor possum.

Etsi sum in cursus tamen surripiendus aliquis puto spatium ne ego immemor mandatum tuus puto.

Etsi nihil in sui habeo gloria cur expeto tamen virtus tanquam umbra sequor.

Magnus consolatio sum cum recordo etiam si secus accido tu tamen recte vereque sentio.

Qui sum iste tuus sensus qui cogitatio Bruti ut non probro Antonii probro qui omnis carus habeo tu odi qui acerbe omnis odi tu constanter diligo.

Nisi tu aliquis itco nihil sane ex ego quidem audio possum.

In those books we have rightly said that there is nothing good but what is honourable; nothing evil, but what is base.

You mistake, if you suppose that the senate approves of what I say, but that the people are of a different opinion.

Quædam Prepositiones.

Each of the guests at an entertainment repeated poems in honour of some famous men.

All men by a certain silent perception can distinguish what is right and wrong in an art, without any art.

Attend, I pray you, to that business, and write me word, both what can be done, and what you think.

For these reasons I suspect that Scapius has wrote something very injurious to Brutus concerning me.

It is necessary that nature herself should judge what is conformable to nature, what is contrary to it.

It is the greatest madness to place confidence in their honour, by whose perfidy you have been often deceived.

Apply yourself to those then, I beg you, from whose writings and philosophy all history, every liberal science, and every elegance of language may be collected.

Why should I speak of his virtue? why of his greatness of mind, his dignity, his firmness, which qualities all learned and wise men declare to be the principal, and some the only good?

So great lustre is there in true glory, so great dignity in greatness of mind and resolution, that these things seem the gifts of virtue, others the favours of fortune.

In prosperity, when every thing flows as we could wish, we most particularly avoid pride, haughtiness, and arrogance; for it is the mark of a weak mind to be immoderately affected either with prosperity or adversity.

Philosophy dispels darkness from the mind, as from the eyes, that we may see every thing above, below, first, last, and middle, and indeed the power which

Recte in ille liber dico nihil sum bonus nisi qui honestus
nihil malus nisi qui turpis sum.

Erro si senatus probo is qui dico a ego puto populus
autem sum in alius voluntas.

Carmen in epulæ cantitor a singulus conviva de clarus
vir laus.

Omnis tacitus quidam sensus sine ullus ars qui sum in
ars rectus ac pravus dijudico.

Amabo tu incumbo in is res et ad ego scribo quis et
possum et tu sentio.

Hic de causa credo Scapius iniquius de ego aliquis ad
Brutus scribo.

Necesse sum quis aut secundum natura aut contra sum
a natura ipse judico.

Summus amentia sum in is fides spes habeo qui perfidia
toties decipio.

Ad is converto tu quæso ex is enim scriptum et institu-
tum omnis historia omnis doctrina liberalis omnis
sermo elegans sumo possum.

Quis de virtus is dico quis de magnitudo animus gra-
vitas constantia qui omnis doctus atque sapiens sum-
mus quidam etiam solus bonum sum dico.

Tantus sum splendor in laus verus tantus in magni-
tudo animus et concilium dignitas ut hic a virtus
donatus cætera fortuna commodatus sum videor.

In res prosperus et ad voluntas noster fluens superbia
fastidium arrogantiaque magnopere fugio nam ut
adversus res sic secundus immoderate fero sum levi-
tas.

Philosophia ab animus tanquam ab oculus caligo dis-
pello ut omnis superi inferi primus ultimus me-
dius video prorsus hic divinus ego videor vis qui tot
res efficio et tantus.

can accomplish so many and such great things, seems to me entirely divine.

I wish those verses were preserved, which, as Cato informs us in his *Origines*, were sung many ages before his time, by each guest at their entertainments, in praise of famous men.

All knowledge is obstructed by many difficulties, and there is that obscurity in things themselves, and weakness in our judgments, that the most learned and most ancient persons have not, without reason, despaired of being able to find out what they desired.

Luxury is the growth of the city; from luxury avarice necessarily arises; from avarice impudence bursts forth; and from impudence every wickedness and bad action is produced: but the country life is the mistress of frugality, diligence, industry.

Not only the real approach of danger is very ruinous to the taxes, but even the apprehension of it; for when the enemies' forces are not far off, though there should be no inroad, yet the cattle are left, agriculture is forsaken, commerce is at an end, so that no taxes can be raised either from the customs or the tenths, or the enrollments; on which account the revenue of the whole year is often lost by one report of danger or an apprehension of war.

Nature has not only adorned man with quickness of apprehension, but also allowed him senses as guards and messengers, and has revealed to him the obscure but necessary knowledge of many things, as certain first elements of science; she has also given him a convenient shape of body, and adapted to the human understanding; for whilst she has fixed down other animals to feed, she has set man alone upright, and lifted him up to view the heavens as his original habitation, and has also so formed the cast of the face, that in that she paints the most hidden disposition; for our eyes, too expressive, speak how our souls are affected.

What is truer than this, that no one ought to be so foolishly arrogant, as to suppose that he is possessed of reason and intelligence, and that there is none in heaven or the world; or that those things which he can scarcely with the utmost power of his reason comprehend, are regulated without reason?

Utinam exsto ille carmen qui multus sæculum ante
suus ætas in epulæ sum decantatus a singulis con-
viva de clarus vir laus in Origio scriptus relinquo
Cato.

Omnis cognitio multis sum obstructus difficultas isque
sum in ipse res obscuritas et in iudicium noster in-
firmitas ut non sine causa et doctus et antiquus invenio
sui possum qui cupio diffusus sum.

In urbs luxuries creo ex luxuria existo avaritia necesse
sum ex avaritia erumpo audacia inde omnis scelus
ac maleficium gigno vita autem rusticus parsimonia
diligentia iustitia magistra sum.

In vectigal non solum adventus malum sed etiam me-
tus ipse afferro calamitas nam cum hostis copia non
longe absum etiam si irruptio nullus fio tamen pecus
relinquo agricultura desero mercator navigatio con-
quiesco ita neque ex portus neque ex decumæ ex
scriptura vectigal conservo possum quare sæpe totus
annus fructus unus rumor periculum atque unus bel-
lum terror amitto.

Homo natura non solum celeritas mens orno sed itiam
sensus tanquam satelles attribuo ac nuntius et res plu-
rimus obscurus et necessarius intelligentia enudo
quasi fundamentum quidam scientia figuraque corpus
habilis et aptus ingenium humanus do nam cum ad
cælum quasi domicilium pristinus conspectus excito
tum species ita formo os ut in is penitus recondo mos
effingo nam et oculus nimis argutus quemadmodum
animus afficio loquor.

Quis sum verus quam nemo sum oportet tam stulte ar-
rogans ut in se ratio et mens puto insum in cælum
mundusque non puto atque ut is qui vix summus
ingenium ratio comprehendo nullus ratio moveo
puto.

You advise me, Balbus, to remember that I am both Cotta and Pontifex, with a view, I suppose, that I should defend the opinions which we have received from our ancestors concerning the immortal Gods; I will, indeed, defend them, and I always have, nor shall any discourse, either of a learned or an unlearned man, move me from that opinion which I have received from our ancestors, concerning the worship of the immortal Gods.

Induced by these and such like arguments, Socrates sought for no patron at his trial for his life; nor was he suppliant to his judges, but showed a manly contempt derived from greatness of mind, and not from pride, and on the last day of his life spoke much upon the same subject; and a few days before, when he might have easily been let out of prison, he would not; and when he almost held the deadly cup in his hand, he spoke in such a manner that he seemed not to be shovelled down to death, but to ascend up to heaven; for thus he thought, and thus he taught, that there were two different ways, and a twofold course by which the soul might quit the body; for that those who had debased themselves by groveling vices, and given themselves up to their lusts, would go a devious road far distant from the mansion of the Gods; while those who had kept themselves free from vice and chaste, and in mortal bodies had imitated the life of the Gods, would find an easy passage back to those from whom they proceeded.

With what pleasure must the mind of a wise man necessarily be filled, when it is continually employed in these speculations; and has fully examined into the motions and revolutions of the whole universe, and sees the innumerable fixt stars, which are placed in the heavens, fixt in such places as are adapted to their motions: and the seven others also holding their proper course, greatly as they differ from each other in height and depth, whose wandering motions yet fulfil their allotted and regular track? The appearance of these certainly advised, and urged the Ancients to extend their enquiries farther; hence arose their investigation of the beginning, and as it were the first principles of matter how all things arose, were generated and framed together, what was the

Tu Balbus cohortor ego ut memini ego et Cotta sum et pontifex qui eo credo valeo ut opinio qui a majores accipio de Dii immortalis defendo ego vero is defendo semperque defendo nec ego ex is opinio qui a majores accipio de cultus Deus immortalis ullus unquam oratio aut doctus aut indoctus moveo.

Hic et talis adduco Socrates nec patronus quero ad iudicium caput nec iudex supplex sum adhibeoque liberalis contumacia a magnitudo animus duco non a superbia et supremus vita dies de hic ipse multus differo et pauci ante dies cum facile possum educo e custodia nolo et cum pœne in manus jam mortifer ille teneo poculum locutus ita sum ut non ad mors trudo verum in cœlum videor ascendo ita enim cen-
seo itaque differo duo sum via duplexque cursus animus e corpus excedo nam qui sui humanus vitium contamino et sui totus libido dedo is devius quidam iter sum scelusus a concilium Deus qui autem sui integer castusque servo cumque in corpus humanus vita imitatus Deus hic ad ille a qui sum profectus redivit facilis pateo.

Qui gaudium afficio necesse sum sapiens animus cum hic habitans pernoctansque cura et cum totus mundus motus conversioque perspicio fidusque video innum-
rabilis cœlum inhærens cum is ipse motus congruo certus infixus sedes septem alius suus quique teneo cursus multum inter sui aut altitudo aut humilitas distans qui vagus motus ratus tamen et certus suus cursus spatium definitio hic nimirum aspectus impello ille vetus et admoneo ut plus quero inde sum indagatio natus initium et tanquam semen unde sum omnis ortus generatus concretus quique quique genus vel inanimus vel animatus vel mutus vel loquens origo quis vita quis intentus quisque ex alius in alius vicissi-
tudo atque mutatio unde terra et qui libratus pondus hic tractans animus et nox et dies cogitans exiit ille a

origin of every kind of being inanimate, or arimate, mute, or vocal, what its life, what its dissolution, and what the successive changes of one thing into another, whence the earth, and by what balance it is supported : to those who are employed in these speculations night and day, is the precept of the Delphic God address, meaning thereby that the mind should know itself, and believe itself connected with the divine mind, hence it is filled with a joy that never fatiates, for the very knowledge of the nature and the power of god inspires it with a desire of partaking of that eternity, nor does he think himself confined to the short duration of this life, when he sees in what manner the causes of things are fitted to each other, being necessarily connected together, and yet governed by the supreme intelligence whilst they roll on from eternity to eternity.

Prep. Ablativum.

Wherefore if you could rightly plead against him, yet you could not do it holily, because he stood to you in the relation of a parent.

I only beg of you, that since you have always loved me, you would continue in the same affection, for I am the same man ; my enemies have only robbed me of my property, not of myself.

He who looks for moderation in vice, acts as if he thought that a man who precipitates himself from Leucas, could stop himself when he pleased ; for as that cannot be, so an uneasy and passionate mind cannot retain itself, or by any means stop where it pleases.

In my opinion Democritus, who was eminently a great man, and from whose streams Epicurus watered his little garden, seems to fail greatly in (*treating of*) the nature of the gods.

Præpositio in compositione.

As soon as Metellus set his foot out of the door, he in a manner excelled all his fellow-citizens in virtue, dignity, and glory.

Deus Delphi præceptus cognitio ut ipse sui mens cognosco conjunctusque cum divinus mens sui sentio ex qui insatiabilis gaudium compleo ipse enim cogitatio de vis et natura Deus studium incendio ille æternitas imitandus neque sui in brevitatis vita collocatus puto cum res causa alius ex alius aptus et necessitas nexus video qui ab æternus tempus fluens in æternus ratio tamen mensque moderor.

Quamobrem si jus is possum accuso tamen cum is tu parens numerus sum is pie facio non possum.

Tantum tu oro ut quoniam ego ipse semper amo idem amor sum ego enim idem sum inimicus meus meus ego non ego ipse adimo.

Qui modus vitium quero similiter facio ut si possum puto is qui sui a Leucas præcipito sustineo sui cum volo ut enim is non possum sic animus perturbatus et incitatus nec cohibeo sui possum nec qui locus volo insisto omnino.

Ego quidem Democritus vir magnus imprimis qui fons Epicurus hortulus suus irriigo nuto videor in natura Deus.

Metellus simul ac pes limen effero omnis prope civis virtus gloria dignitas supero.

Verba composita cum A.

Think not, my dearest children, that when I leave you, I shall entirely cease to be, for even when I was with you, you never saw my intellectual soul, but supposed that it was in this body from those actions which I performed; conclude then that it still remains, although you cannot see it; for my part no one shall persuade me, that the soul lives whilst it is in a mortal body, but that it perishes when it is departed from it, or that it begins to be senseless when it has escaped from a senseless body; but rather that, when it is freed from this mortal connection, it then begins to be pure, perfect, and wise. Moreover when our mortal nature is destroyed by death, it is evident into what elements each part of it is dissolved, for they all of them return back to those principles from whence they were derived: but the soul alone is neither to be seen when it is present, nor when it is departed. You know that nothing is so like death as sleep, and yet the soul of man in sleep, principally proves its divinity, for then being under no restraint, it can look into futurity: hence we may conclude what it will be when totally disengaged from the confinement of the body. If these things then are so, so regard me as an immortal, but if the soul perishes with the body, do you yet reverence the Gods who pervade and govern this beautiful frame of the Universe, and cherish my memory with unabating piety.

Assure yourself, Africanus, that there is a particular place allotted in heaven for those who have preserved, protected, or improved their country; where they shall enjoy a happy life to all eternity, for there is nothing done in this world so acceptable to that supreme God who governs the whole universe, as the agreement and assembly of man under those rules of society which are called States, the Rulers and Protectors of which, as they proceeded from, so they will return there again. Here I asked whether my father Paulus himself, and others whom we supposed no more, were still alive. Yes certainly they are, replied he, and have escaped from the confinement of the body, as from a prison; yours which

Nolo arbitror O ego carissimus filius, ego cum a tui discedo nusquam aut nullus sum nec enim dum sum tu cum animus meus video sed is sum in hic corpus ex is res qui gero intelligo idem igitur sum credo etiam si nullus video. Ego quidem nunquam persuadeor possum animus dum in corpus sum mortalis vivo cum exeo ex is emorior nec vero tum animus sum insipiens cum ex insipiens corpus evado sed cum omnis admistio corpus liberatus purus et integer sum coepi tum sum sapiens atque etiam cum homo natura mors dissolvo cæter res perspicuus sum quo quisque discedo abeo enim illuc omnis unde orior animus autem solus nec cum adsum nec sum discedo appareo jam vero video nihil mors tam sum similis quam somnus at qui dormiens animus maxime declaro divinitas suus multus enim cum remissus et liber sum futurus prospicio ex quo intelligor qualis futurus sum cum sui plane corpus vinculum relaxo quare si hic ita sum sic me colo ut deus sin interiturus una sum animus cum corpus tu tamen deus verens qui hic omnis pulchritudo tueor et rego memoria ego pie inviolate que servabo.

Sic habeo Africanus omnis qui patria conservo adjuvo augeo certus sum in cælum ac definitus locus ubi beatus ævum sempiternus fruor, nihil sum enim ille princeps Deus qui omnis hic mundus rego qui quidem in terra fio acceptior quam concilium cætusque homo jus societatus qui Civitas appello hic rector et conservator hinc pro profectus huc revertor, hic ego quæro vivo ne ipse et pater Paulus, et alius qui ego extinctus arbitror immovero inquit is vivo quic corpus vinculum tanquam e carcer evolo vester vero qui dico vita mors sum quin tu aspicio ad tu veniens Paulus pater qui ut video equidem vis lachryma profundo ille autem ego amplexus atque osculans fleo prohibeo atque ego ut primum fletus repressus

is called life, is indeed death: But you see your father Paulus is coming to you; as soon as I saw him I was overwhelmed with tears, but he tenderly embracing, and kissing me, forbade me to weep; and I as soon as I had repress my tears began to be able to speak, I pray you, says I, my most venerable and best parent, since life is what I hear Africanus say that it is, why do I continue upon this earth, and not hasten to you? That must not be, replied he, for unless that Almighty Power whose temple is the whole Universe which you behold, frees you from your mortal prison, you can have no passage to those regions, for such are the conditions upon which men, who inhabit that globe which we call the earth, are born; for these reasons, Publius, all religious persons should let their souls continue in their bodies, nor depart from this life without his command who gave them to us, lest we should seem to fly from those duties which God has allotted to mankind.

He was connected with me and Piso, as well in friendship as in his studies and exercises.

You fly to those natural philosophers who are particularly laughed at in the academy, and at whom even you cannot keep yourself from laughing.

Indeed he will never keep his sacrilegious and impious hands from me.

The eleventh day after I had left you I scrawled out this bit of a note, as I set out from town before day-light.

Separate yourself at length, I beg of you, from those persons with whom the necessity of the times, not your own judgement, have connected you.

We are taught by the authority of the laws to restrain all our passions, to protect our own property, to keep our minds, our eyes, our hands from other men's.

The memorial of your nobility is to be sought for, not in the present conversation of mankind, but in the antiquity of records.

One man thinks pleasure his happiness; another money; and yet that may be detached from intemperance, this from avarice.

Can any one say there is no difference between him who is in pleasure and him who is in pain? Or is not he, who does think so, most evidently mad?

loquor possum cœpi quæso inquam pater sanctissimus atque optimus quando hic sum vita ut Africanus audio dico quis moror in terra quin huc ad tu venio propero non sum ita inquit ille nisi enim Deus is qui h'c templum sum omnis qui conspicio ite tu corpus custodia libero huc tu aditus pateo non possum homo enim sum hic lex generatus qui tueor ille globus qui terra dicor quare et tu Publius et pius omnis retinendus sum animus in custodia corpus, nec iniustus is a qui ille sum ego datus ex homo vita migrandus sum ne munus humanus assignatus a Deus defugio videor.

Sum enim ego cum et cum M. Piso cum amicitia tum studium exercitatioque conjunctus.

Confugio ad physicus is qui maxime in academia irrideo a qui ne tu quidem jam tu abstineo.

Nunquam profecto a ego sacrilegus manus atque impius abstineo.

Undecimus dies postquam a tu discedo hic litterulæ ex aro egredior e villa ante lux.

Sejuncto tu quæso aliquando ab is cum qui tu non tuus judicium sed tempus vinculum conjungo.

Doceo autoritas lex coerceo cupiditas noster tueor ab alienus mens oculus manus abstineo.

Non ex sermo homo recens sed ex annalis vetustas erudendus sum memoria nobilitas tuus.

Puto aliquis voluptas sum bonum alius autem pecunia tamen et ille ab intemperantia et hic ab avaritia avoco possum.

Possum ne quisquam dico inter is qui doleo et inter is qui in voluptas sum nihil intersum aut ita qui sentio non aperte infanio?

All the ancient philosophers, particularly our own, go up to the cradle, because they think that they can most easily distinguish natural pleasures in childhood.

Dionysius, in consequence of his unlawful lust of power, in a manner shut himself up in a prison, and besides taught his daughters to shave, that he need not trust his neck to a barber.

When a certain old man came into the theatre at Athens, none of his fellow-citizens gave him a place in the crowd; but when he came to the Lacedæmonians, who, as they were ambassadors, had a particular place allotted to them, they all rose up, and made room for the old man to sit down; and when a general applause was given them by common consent, one of them said, the Athenians know what is right, but don't choose to practise it.

If there is in mankind intelligence, fidelity, virtue, friendship, whence could these qualities descend upon the earth, but from the Gods above? And as there is in us wisdom, reason, prudence, of necessity the Gods must possess these qualities in a higher degree; and not only possess them, but also use them for the best and greatest purposes.

In pro erga.

Who is there that feels not some inward pleasure when he is acquainted with the words, the actions, the intentions of brave men, and eminent for every virtue; who is there that has been brought up in any worthy family, and liberally educated, who is not offended with what is disgraceful, although he receives no particular injury from it? who can with patience look upon the man, whom he supposes to live a debauched, and flagitious life; who hates not the avaritious, the vain, the flighty, the trifling: moreover, what reason could be given, if what is disgraceful is not to be avoided on its own account, why men should abstain from any thing shameful, when they had the opportunity of darkness and secrecy, unless vice deter them from its commission by its own intrinsic foulness. Numberless are the arguments which might be advanced in defence of this opinion, but they are unnecessary, for there is nothing which can be less

Omnis vetus philosophus maxime noster ad incunabulum accedo quod in pueritia facile sui arbitror natura voluptas possum cognosco.

Dionysius propter iniustus dominatus cupiditas in carcer quidam modus ipse sui includo quinetiam ne tonfor collum comitto tondo filia suos doceo.

Cum Athenæ ludus quidam in theatrum grandis nata venio in magnus concessus locus is a suus civis nufquam datus cum autem ad Lacedæmonius accedo qui legatus cum sum in locus certus concedo confurrgo omnis et senex ille sedeo recipio qui cum a cunctus confessus plausus sum multiplex datus dico ex is quidam Atheniensis scio qui rectus sum sed facio nolo.

Si infum in homo genus mens files virtus concordia unde hic in terra nisi a superi defluo possum cumque sum in ego concilium ratio prudentia necesse sum Deus hic ipse habeo magnus nec habeo solum sed etiam hic utor in magnus et bonus res.

Quis sum qui vir fortis atque omnis virtus præstans factum dictum consilium cognoscens nullus animus afficior voluptas quis autem honestus in familia institutus et educatus ingenue non ipse turpitude etiam si is læsurus non sum offendor quis animus æquus video is qui impure ac flagitiose puto vivo quis non odi fordidas vanus levis futihis quis autem decor possum si turpitude non ipse per sui fugiendus sum statuo quo minus homo tenebra et solitudo nactus nullus dedecus sui abstineo nisi is per fœditas suus turpitude ipse deterreo. Innumerabilis dicor possum in hic sententia sed non necesse sum nihil sum enim de qui minus dubitor possum quam et honestus expetendus per sui et idem modus turpis per sui fugiendus.

doubted of, than that what is honourable should be pursued on its own account, and that what is shameful should for the same reason be avoided.

As the souls of good men seem to me divine and immortal for many other reasons, so also on this account, because the mind of every one who is wisest and best, so looks forward into futurity, that it seems to regard nothing but what is eternal.

Socrates first called down philosophy from heaven, and placed her in cities, and even introduced her into houses, and obliged her to enquire into life, and manners good and evil.

Your generosity should not exceed your abilities, for those who desire to be more generous than their fortune will permit, in the first place do wrong in this, that they are injurious to their relations, for they give away to strangers that property, which with more equity, would have been bestowed or left to them: there is moreover in liberality of this sort, too general a desire of plundering and seizing by violence *what belongs to others*, and indeed we may see many persons not so liberal by nature, as induced by vanity, that they may appear generous, do many things which seem rather to proceed from ostentation than good will.

Tenus gaudet.

When Antiochus was ordered to limit his kingdom to Mount Taurus, he used to say, he was much obliged to the Roman people for enjoying a moderate extent of dominion.

Interjectiones non raro.

Ah ancient house! how different a master art thou now governed by?

O exclamantis Nominativo.

O ye immortal Gods *that* men do not know what a revenue frugality produces.

When Alexander the Great stood before Achilles's tomb at Sigæum, he said, O fortunate young man, who found a Homer to record your valour!

Cum multus alius de causa vir bonus mens divinus ego
atque æternus videor sum tum maxime quod bonus et
sapiens quisque animus ita præsentio in posterus ut
nihil nisi sempiternus specto videor.

Socrates autem primus philosophia devoco e cœlum et
in urbs colloco et in domus etiam introduco et cogo
de vita et mos resque bonus et malus quæro.

Non benignitas major sum quam facultas quod qui benignior
volo sum quam res patior primum in is pecco quod
injurius sum in proximus qui enim copia hic & sup-
peditior æquius sum & relinquo is transfero ad alie-
nus infum autem in talis liberalitas cupiditas sapio
plerumque et aufero per injuria ut ad largior suppeto
copia video etiam licet plerique non tam natura libe-
ralis quam quidam gloria ductus ut beneficus videor
facio multus qui ab ostentatio proficiscor magis quam
a voluntas videor.

Antiochus cum Taurus tenus regno jubeo dico sum
solitus benigne fui a populus Romanus sum factus quod
modicus regnum terminus utor.

O domus Antiquus heu quam dispar dominus dominor?

O cum voc. Deus immortalis non intelligo homo quam
magnus vestigal cum Parsimonia.

Cum Alexander Magnus in Sigæum ad Achilles tumulus
adsto, O fortunatus inquam adolescens qui tuus virtus
Homerus præco invenio!

O philosophy, thou guide of life ; thou searcher after virtue, thou banisher of vice ! of what avail would the life of man be on any account, without thee ? Thou hast founded cities ; thou hast called mankind, who were dispersed abroad, to social life.

Oh wretched old man ! who shall not have perceived, in so long a course of years, that death is to be despised or even wished for, if it conducts him where he shall be immortal.

O miserable, unhappy me ! You, Milo, had it in your power to restore me to my country by their assistance ; and shall not I be able to preserve you in it by the same means ?

Oh good Gods ! what is there long in the life of man, allow him even his utmost time ? for indeed I can think nothing long, in which there is any end ; for when that comes, then that which is past, is gone from us like a stream, and that only remains which by virtue and goodness we have made our own.

O mad miserable man ! who truly never saw the shadow of the honourable, and says he does all this to support his dignity ; but where is there dignity but where there is honour ? Is it then honourable to keep an army without the public consent ? Let him follow his own fortune.

If we are not influenced by the honourable to be good men, but by some advantage or benefit, we are cunning, not good ; for what will that man do in the dark, who fears nothing but a witness and a judge ? What will he do in a desert place, when he has met with some one feeble and alone, whom he can plunder of a large sum of money ? A man naturally just and good, will indeed speak to such a one, assist him, put him in the way ; but the man who will do nothing for another, who will measure every thing by his own advantage, you see, I suppose, what he will do ; and should he say that he would not deprive him of his life, or take away his money, he could never say that he would not do it, for this reason, because it was naturally base, but because he feared lest it should be known ; that is, lest he should suffer. Oh worthy action ! at which not only the learned, but also clowns would blush.

O vita philosophia dux O virtus indagatrix expultrix-
que vitium quis omnino vita homo sine tu sum pos-
sum tu urbs pario tu dissipatus homo in societas vita
convoco.

O miser senex qui mors contemnendus sum in tam lon-
gus ætas non video aut etiam opto si aliquo is deduco
ubi sum futurus æternus.

O ego miser O infelix revoco tu ego in patria Milo pos-
sum per hic ego tu in patria per idem retineo non
possum?

O Dii bonus quis sum in homo vita diu do enim supre-
mus tempus sed ego ne diuternus quidem quisquam
videor in qui sum aliquis extremus cum enim is adve-
nio tunc ille qui prætereo effluo tantum remaneo qui
virtus et recte factum consequor.

O homo amens et miser qui ne umbra quidem unquam
το καλόν video atque hic aio omnis facio sui dignitas
causa ubi sum autem dignitas nisi ubi honestas num
honestus igitur habeo exercitus nullus publicus consi-
lium sui habeo suus fortuna.

Si non ipse honestus moveo ut bonus vir sum sed utilitas
aliquis atque fructus callidus sum non bonus nam
quis facio is homo in tenebræ qui nihil timeo nisi
testis et iudex quis in desertus locus nanciscor qui
multus ænum spolio possum imbecillis atque solus
natura quidem justus vir ac bonus etiam colloquor
juvo in via deduco is vero qui nihil alter causa facio
et metior suus commodum omnis video credo quis
sum acturus quod si nego ille vitam erepturus et
aurum ablaturus nunquam ob is causa nego quod is
natura turpis iudico sed quod metuo ne emano is sum
ne malum habeo. O res dignus in qui non modum
doctus res etiam agrestis erubesco.

Heu, Nominativo.

Has not Anthony been adjudged an enemy? and yet we send ambassadors to him? Alas! unfortunate that I am; why am I obliged to censure the senate, which I have always commended?

Non sum judicatus hostis Antonius at legatus mitto.
Heu ego miser cur senatus cogo qui laudo semper vitupero.

Prob, Ab, et Vab.

O ye immortal Gods! why do ye sometimes either connive at the greatest wickedness of mankind, or reserve the punishment of present guilt to a future day?

Pro Dii immortalis cur interdum in homo scelus magnus aut conniveo aut praesens fraus poena in dies reservo.

RULES

FOR

ADAPTING THE ENGLISH

TO THE

LATIN IDIOM.

ADVERTISEMENT.

I Collected the following rules by comparing some parts of the most approved translations of Cicero's works with the original, as the only way by which I could be certain of making no mistake, either in the Latin or the English; and I promise myself they will be found of some service to the young Scholar who conceives his ideas in one language, and is to express them in another, if he will give them a diligent and frequent perusal: but whatever advantage he may find from them, let him still endeavour, as soon as possible, to form his first conceptions in the Idiom he would write it, and learn to think in Latin, and if in the early part of his life (and in no other can it be done) he will do this, he will acquire a more ready and genuine Latin stile than can be gained by only perusing the best rules, or trusting to the register of a Phrase book.

RULES

FOR ADAPTING THE

ENGLISH TO THE LATIN IDIOM.

The English substantive may be sometimes turned into a Latin adjective.

If it is a *fault* to speak gracefully, let eloquence be ever banished from the state.

Si *vitiosum* est dicere ornate, pellatu omnino e civitate eloquentia.

It is not however said whence this poison came, nor how it was prepared; they alledge that it was given to P. Licinius, a young man of *virtue* and *modesty*, and the *friend* of Cælius.

Sed tamen venenum unde fuerit quemadmodum paratum sit non dicitur, datum esse hoc aiunt P. Licinio *prudenti* adolescenti et bono, Cælii *familiari*.

You who have *more learning* than Piso, *more understanding* than Cotta, a greater share of abilities, wisdom, and genius than Crassus, despise these things, which those idiots, as you call them, deem'd glorious.

Tu *eruditior* quam Piso, *prudentior* quam Cotta *abundantior* consilio ingenio, sapientia quam Crassus ea contemnīs quæ illi idiotæ ut tu appellas præclara duxerunt.

The Muses themselves are said to have spoken from the lips of Xenophon, and to say no more the great Plato is acknowledged in majesty and sweetness to have far exceeded all who wrote or spoke, but their language has neither the nerves nor the sting which is required in the *orators* where he harangues the crouded *forum*.

He was a brave and steady citizen, and a warm *opposer* of Gracchus, as appears from an oration of Gracchus against him.

The English substantive is sometimes rendered into Latin by the verb or participle, as

What my *efforts* or *success* may be I chose rather to leave to the imagination of others, than insinuate by expressions of my own.

For when by reason of the adjournment of the Comitia, I found myself thrice chosen, first Prætor by all the Centuries, it was easy for me from thence to collect both what *your sentiments* of me were, and what qualification you required in others.

My talents for business are such as the constant exercise of pleading may produce in a man *of industry*.

Lucullus, after a series of great exploits, is about to relinquish that war; *his successor* is but ill provided for the execution of so difficult an enterprize.

He marked out, in one day, by a simple courier, and the contents of a single letter, the Roman citizens to *butchery* and *destruction*.

Knowing you therefore to be at *leisure* we have taken the present opportunity of waiting on you.

Sylla triumphed, Murena triumphed over Mithridates, but their *triumphs* were such as to leave him after all his *losses* and *defeats* in full possession of royalty.

Corinth was by your ancestors doomed to utter *destruction* because of the insolent behaviour of the citizens to their ambassadors, and will you suffer this tyrant to escape with impunity?

They would not admit of the least *infringement* on the privileges of the Roman citizens.

If I was to return no other *answer* to them, but that I was unwilling to deny any thing to the *request* of Brutus, the apology must be unexceptionable.

Xenophontis voce Musas quasi locutas ferunt et longe omnium quicumque scripserunt aut locuti sunt existit dicendi copia et gravitate princeps Plato tamen horum oratio neque nervos neque aculeos *oratorios* aut *forenses* habet.

Fuit constans civis et fortis et imprimis Graccho *molesus* quod indicat Gracchi in eum oratio.

In quo ego quid *eniti* aut quid *efficere* possim malo in aliorum spe relinquere quam in oratione mea ponere.

Nam cum propter dilationem comitiorum ter Prætor primis centuriis cunctis renunciatus sum facile intellexi quiritis et quid de me *iudicariis* et quid alius *prescriberetis*.

Ad *agendum* facultatis tantum quantum homini vigilant ex forensi usu prope quotidiana dicendi exercitatio posuit offerre.

Lucillum magnis rebus gestis ab eo bello discedere huic qui *succurrerit* non satis esse paratum ad tantum bellum administrandum.

Is uno die uno nuncio una literarum significatione cives Romanos *necandos trucidandosque* notavit.

Itaque hunc eligimus diem cum te sciremus esse *vacuum*.

Triumphavit Sulla triumphavit Murena de Mithridate sed ita triumpharunt ut ille *pulsus superatus* que regnaret.

Legati quod erant superbius appellati Corinthum patres vestri *extinctum esse* voluerunt vos eum regem inultum esse patiemini.

Illi libertatem civium Romanorum *imminutam* non tulerunt.

Quibus si nihil aliud *responderem* nisi me M. Bruto negare *roganti* noluisse justa esset excusatio.

Teaching is an employment which is far from being recommended by its dignity.

To what are we to attribute the incredible celerity and dispatch of his voyages? for sure neither the extraordinary strength of the rowers, nor the matchless art of the pilots, nor indulgent breath of new winds wasted him so swiftly to the ends of the earth.

And shall it *then admit of a doubt* whether the management of this important war ought to be committed to a man, who seems by divine appointment sent into the world to put an end to all the wars that harass the present age.

And because authority is of eminent influence in the conduct of war, and the administration of military command; sure no one can be ignorant that this is a distinguishing part of our general's character.

For if according to the *common practice* of some states the public should appoint a patron to plead in this cause, the choice would doubtless fall upon a man who being of equal dignity with the person accused could bring no less authority than ability to back his defence.

And indeed if you diligently weigh the power of Mithridates, his great actions, and the real character of the man, you will find reason to rank him above all princes with whom the Roman people were ever at war.

Substantives may be rendered by Participles in dus.

We are next to treat of the arrangement of our words, of the art of numbering, and measuring our very syllables.

There was less reason, indeed, for grief, as the attempt did not succeed, but certainly not at all the less for punishment.

Schemes, Plans, Proposals, and other English words of the like import, may be expressed in Latin by making the adjective with which they agree the neuter gender.

All the schemes that have been in agitation for three years past, since the time that Cataline and Piso formed the design of massacring the Senate, and at this period and season, and during these months ready to break forth.

Dignitatem *docere* non habet.

Unde illam tantam celeritatem et tam incredibilem cursum initum putatis non enim illum eximia vis remigum aut ars inaudita, quædam *gubernandi*, aut venti aliqui novi tam celeriter in ultimas terras per-
tulerunt.

Et quisquam *dubitavit* quin huic tantum bellum hoc transmittendum sit qui ad omnia vestræ memoriæ bella *conficienda* divino quodam consilio natus esse videatur.

Et quoniam autoritas multum in bellis quoque *admini-*
strandis atque imperio militari valet certe nemini dubium est quin ea in re idem ille imperator plurimum possit.

Ac si ut nonnullis in civitatibus *feri solet* patronus huic causæ publice constitueretur his potissime honore affecto defensor daretur qui eodem honore præditus non minus afferre addicendum auctoritatis quam facultatis.

Atque si diligenter quid Marius *potuerit* et quid efficerit et qui vir fuerit consideretis omnibus regibus quibuscumque populus Romanus bellum gessit tunc regem nimum antepones.

De verbis *componendis* et de syllabis dinumerandis loquemur.

Minus *dolendum* fuit re non perfecta sed *puniendum* certe nihilo minus.

Omniaque per hoc triennium agitata sunt jam ab eo tempore quo a Catalina & Pisone initum consilium Senatus interficiendi scitis esse in hos dies in hos menses in hoc tempus erumpunt.

The substantive business may be expressed in Latin by making the verb following the gerund in dum with the verb sum, as

Was it my business to recount here the exploits of our army and general, I might give a detail of many very considerable engagements; but that is not the point at present.

The English substantive mark signifying token, or proof, may be rendered into Latin proprius in the neuter gender with a genitive case.

It was of old, it was I say the distinguishing mark of the Roman people, to make war upon distant countries, and employ the forces of the empire, not in defence of their own habitations, but to guard the properties of their allies.

The substantive necessity may be very properly rendered by making the English infinitive mood or participle which follows it by the Latin participle in dus, and the nominative case the dative, and the accusative the nominative, as

If therefore I am under a necessity of arraigning any one, I still seem to act agreeably to my former character without deviating from the patronage and defence of mankind.

The English adjective may be sometimes rendered into Latin by a substantive, and the word with which it agrees be made the genitive case, as

Ancient Friendship, the dignity of the man, common humanity, and my constant practice through life, jointly called upon me to defend Rabinus.

A good voice, though a desirable accomplishment, is not in our power to acquire, but to exercise and improve it, is certainly in the power of every one.

In the public trials in which Carbo was concerned, the assistance of an able advocate had become more necessary than ever in consequence of the law for voting by ballot, which was proposed and carried by Crassus in the consulship of Lepidus and Marius.

Ac si mihi nunc de rebus gestis esset nostri exercitus
imperatorisque *dicendum* plurima et maxima praelia
commemorare possum sed non id agimus.

Fuit hoc quondam fuit *hoc proprium populi Romani*, longe
domo bellare et propugnaculis imperii sociorum
fortunas non sua tecta defendere.

Quamobrem si *mibi unus est accusandus* propemodum
manere in instituto meo videar et non omnino a
defendendis hominibus sublevandis que discedere.

Amicitiae vetustas dignitas hominis meae vitae perpetua
consuetudo ad Rabinium defendendum est adhortata.

Ac *vocis quidem bonitas* optanda est non est enim in
nobis sed tractatio atque usus in nobis.

Judicia populi quibus aderat Carbo jam magis patro-
num desiderabant tabella data quam legem Cassio et
Mario consulibus tulit.

Adjectives may be sometimes rendered by verbs.

But lest it should appear strange, that in a legal proceeding and a public cause before an excellent Prætor, the most impartial judges, and so crowded an assembly, I lay aside the usual stile of trials, and introduce one very different from the bar, I must beg to be indulged in this liberty.

There are two arts, capable of placing men in the highest degree of dignity; that of a good general, and that of a good orator.

At this time the two Scipios were very serviceable to a number of clients, by their superior judgement and eloquence; but still more so by their extensive influence and popularity.

The adjective able with the infinitive mood after it may be rendered into Latin by the participle in dus.

For in my opinion at least, there are three things which an orator should be able to effect, to inform his hearers, to please them, and to move their passions.

The adjective usual may be expressed in Latin by est, and the genitive case of consuetudo after it, as

Although it is not usual with me, Romans, in the beginning of my pleading, to give an account of the reasons that induce me to undertake the defence of my client.

The English adjective equal with the preposition to may be rendered into Latin by tantus and quantus in the manner following, as

And if that solemn address in the Comitia, consecrated by Consular auspices, has in it a force and efficacy equal to the dignity of the state, I must likewise be understood to have prayed that the same might have been a happy, joyful, and prosperous event to these persons, who in an assembly, where I presided, were chosen into the consulship.

Worth when a noun adjective, may be rendered by instar governing a genitive case.

That one day was worth an immortality to me, the day

Sed ne cui vestrum mirum esse videatur me in questione legitima et in iudicio publico cum res agatur apud Prætorem populi Romani lectissimum virum et apud severissimos iudices tanto conventu hominum ac frequentia hoc uti genere dicendi quod non modo a consuetudine iudiciorum verum a forenfi fermone *abhorreat* quæso a vobis ut mihi datis hanc veniam. Dux sunt artes qua *possunt* locare homines in amplissimo gradu dignitatis una imperatoris altra oratoris boni.

Tum duo Scipiones *multum* clientes consilio plusque auctoritate tamen et gratia *sublevabant*.

Tria sunt enim ut quidem ego sentio quæ *sint efficienda* docendo ut doceatur is apud quem dicetur aut delectatur ut moveatur vehementius.

Et si Quirites *non est meæ consuetudinis* initio dicendi rationem reddere qua de causa quemque defendam.

Quod si illa solennis comitiorum precatio consularibus auspices consecrata *tantam* habet in se vira et religionem *quantam* reipublicæ dignitas pertulit idem ego sum precatus ut eis quoque hominibus quibus hic consulatus me rogante datus esset ea res fauste feliciter prospereque eveniret.

Unus ille dies mihi quidem *immortalitatis instar* fecit

of my return to my country ; when I saw the senate and the whole Roman people come forth to meet me, the day of my return to my country, when Rome herself seemed to spring from her foundations to meet her deliverer.

Adjectives may sometimes be rendered by Adverbs.

Our orator then should be qualified to make a just definition, though not in such a *close* and contracted form as in the critical debates of the academy.

But first I will ask her herself whether she would have me deal with her in a *severe, solemn, old fashioned* manner, or in a *soft, gentle, and courteous* one.

The pronoun personal may be rendered by the pronoun substantive.

Though Cæsar had never been *my* friend, but had always shewn a disinclination to me, though he had slighted *my* friendship, and acted the part of an implacable enemy towards me, yet after the great things he has done, and still continues to do, I could not help loving him.

He and she may sometimes be rendered by qui and quæ.

Ennius I allow was a more finished writer, but if *he* had really undervalued the other, as he pretends to do, he would scarcely have omitted such a bloody war, as the first Punic, when he attempted professedly to describe all the wars of the Republic.

Such was the manner in which *she* received me, that not only men and women of all ranks, ages, and conditions, of every fortune, and of every place, but even the walls, the dwellings, and the temples of the city seemed to wear a face of joy.

The demonstrative pronoun this may be rendered by the relative pronoun qui.

If no sudden violence had cut off *this* man, in what manner would he when arrived at the consular dignity, have opposed the fury of his cousin.

quo in patriam redii cum senatum egressum vidi, populumque Romanum universum cum mihi ipsi Roma prope convulsa sedibus suis ad complectandum conservatorem suum progredi visa est.

Erit igitur hæc facultas in eo quem volumus esse eloquentem ut definire rem possit neque id faciat tam *presse & anguste* quam in illis eruditissimis disputationibus fieri solet.

Sed tamen ex ipsa quæram prius utrum me secum *severe* et graviter et *prisce* agere malit an *remisse* et *leviter* & *urbane*.

Si *mibi* nunquam amicus Cæsar fuisset sed semper iratus, si aspernaretur amicitiam meam seque mihi implacabilem inexplicabilemque praberet tamen ei cum tantas res gessisset gereretque quotidie non amicus esse non possem.

Sit Ennius sane ut est certe perfectior *qui* si illum ut simulat contemneret non omnia bella persequens primum illum Punicum acerrimum bellum reliquisset.

* *Quæ* me ita accepit ut non modo omnium generum ætatum ordinum omnes viri et mulieres omnis fortunæ ac loci sed etiam mœnia ipsa viderentur et tecta urbis ac templa lætari.

Quem quidem virum si nulla vis repentino sceleris sustulisset quonam modo ille furenti fratri suo patrueli consularis restitisset.

* Roma.

Q

The relative who may be sometimes omitted, the verb active which follows it, being made a participle passive to agree with its accusative case, which must be turned into an ablative absolute.

But though you blame them for having been ambitious of laurels, when they had conducted no wars at all, or very inconsiderable ones, yet you, *who had subdued such powerful nations, and performed such mighty exploits,* ought not to have slighted the fruit of your toils, the rewards of your dangers, the badges of your valour.

The relative who and the verb is following it may be both left out in Latin, and the substantive or adjective which follows may be made in the same case with the antecedent to the relative.

I pardon Atratinus *who is a young man of great humanity and virtue.*

The relative who may be expressed in Latin by changing the verb which it goes before into a participle, which must agree in case with its antecedent.

And first I will vindicate my present behaviour to Cato, *who governs* his life by the unerring standard of reason, and diligently *weighs* the motive of every duty.

I am only aiming at the satisfaction of an intimate friend, and a worthy man, *who desires* of me nothing but what is just and honourable.

Catiline *who was projecting* the murder of the senate and the destruction of Rome, not secretly, but openly I ordered to leave the city, that as our laws would not defend us from him, our walls might.

The verb active is very often rendered into Latin by the verb passive, making the nominative case the ablative, and the accusative case the nominative.

You laughed not long ago at M. Piso's passion for a triumph, a passion you said very different from what you was animated with; but although Piso carried on a considerable war, as you have told us, yet he did not think that honour contemptible.

Quod si reprehendis quod cupidi laureæ fuerint, cum bella aut parva aut nulla gessissent *tu tantis nationibus subiectis* tantis rebus gestis minime fructus laborum tuorum præmia periculorum virtutis insignia contemnere debuisti.

Ego Atratino *humanissimo atque optimo adolescenti* agnosco.

Et primum Catoni vitam ad certam rationis normam *dirigenti et diligentissime perpendenti* momenta officiorum omnium.

Amicissimo et præstantissimo viro et recta et honesta *petenti* satisfacere voluisssem.

Ego Catilinam eadem senatus interitum urbis non obscure sed palam *molientem* egredi ex urbe jussi ut a quo legibus non poteramus mœnibus tuti esse possemus.

Irrisa est a te paulo ante M. Pisonis cupiditas triumphandi, a qua te longe dixisti abhorreere qui etiam si minus magnum bellum gesseret ut abs te dictum est tamen istum honorem contemnendum non putavit.

The very first villainies you were guilty of upon your arrival, *I marked* when after having received a sum of money from the inhabitants of Dyrrachium for murdering Plator, the person who entertained you, you demolished the house of the man whose blood you had set to sale.

I observe, my lords, *that you heard* my friend Hererenius very attentively.

Is concerned, may be rendered by making the nominative case which precedes it the genitive with the verb est.

But *your wisdom*, my lords, *is concerned*, not to lose sight of the accused, nor when the prosecutor has given an edge to your severity, and gravity against things, against vices, against immoralities, against the times, to point it against a man, against one who is accused before you, and who is brought under an unjust odium, not for any personal crime, but for the vices of the multitude.

To be obliged to *may be rendered by the participle in dus, and the verb esse.*

A subject which *I shall be obliged to treat of* in the sequel.

The infinitive mood after the verb are is very often rendered by the participle in dus, which must agree in gender with the English accusative, which must be changed into a nominative, and the verb est.

But *we are to exhibit the portrait* of a finished orator, whose chief excellence must be supposed from his very name to consist in his elocution.

The English infinitive mood may be rendered into Latin by the gerund in di.

If these remarks, my Brutus, appear unsuitable to the subject, you must throw the whole blame upon Atticus, who has inspired me with a strange curiosity to enquire into the age of illustrious men, and the respective times of their appearance.

Notata a nobis sunt et prima illa scelera in adventu, cum accepta pecunia a Dyrrachinis obnesem hospitibus tui Platoris ejus domum evertisti cujus sanguinem addixeras.

Animadverti Judices *audiri a vobis* meum familiarem peretente.

Sed *vestrae sapientiae est* judices non abduci a reo nec quos aculeos habet severitas gravitas que vestra cum eos accusator erexerit in rem in vitia in mores in tempora emittere in hominem etsi reum cum is non suo crimine sed multorum vitio sit in quoddam odium injustum vocatus.

De quo mihi deinceps videri *esse dicendum.*

Sed jam illius perfecti oratoris et summæ eloquentiæ *species exprimenda est* quem hoc uno excellere id est oratione indicat nomen ipsum.

Hanc si minus apta videntur huic sermoni, Attico assigna qui me inflammavit studio illustrium hominum ætates et tempora *prosequendi.*

The English verb belongs to may be rendered in Latin by the verb est with a genitive case, as

But the merit of this *belongs to our ancestors*, who upon the expulsion of the kings, would suffer no traces of royal cruelty to remain among a free people.

The English infinitive may be rendered into Latin by the relative qui and the potential mood, as

Supposing, therefore, you should have a general who may appear capable of defeating the forces of those two powerful kings in a pitched battle, yet, unless, he is also one that can refrain his hands, eyes and thoughts, from the riches of our allies, from their wives and children, from the ornaments of their cities and temples, and from the gold and treasures of their palaces; he is by no means fit to be sent to an Asiatic and regal war.

The sign should in the sense of ought requires the verb following it to be rendered in Latin by the participle in dus, as

It were to be wished, Romans, that this state so abounded with men of courage and probity as to make it a matter of difficulty to determine to whom chiefly you *should intrust* the conduct of so important and dangerous a war.

An orator therefore *should examine* what is becoming, as well in the turn of his language as his sentiments, for not every condition, nor every rank, nor every character, nor every age, nor every place or time, or hearer, is to be treated with the same invariable train either of sentiment or expression; but we *should consider* in every part of a public oration, as well as life, what is most becoming.

We should have considered the difficulty of the voyage before we embarked, for now we have ventured to set sail, we must run boldly before the wind, whether we reach port or not.

The sign should is also sometimes rendered by the verb sum, the nominative case made the genitive, and the verb the infinitive mood.

I am of opinion therefore that a *finished orator should*

Sed ista laus est *majorum nostrum* qui expulsio regibus nullum in libero populo vestigium crudelitatis regiae relinquerunt.

Quare etiam si quem habebis qui collatis signis exercitus regiones superare posse videatur tamen nisi erit idem qui se a pecuniis sociorum qui ab eorum conjugibus ac liberis qui ab auro gaza quæ regia manus oculos animum cohibere possit non erit idoneus *qui ad bellum Asiaticum regiumque mittatur.*

Utinam Quirites virorum fortium atque innocentium copiam tantam haberetis ut hæc vobis deliberatio difficilis esset quem nam potissimum tantis rebus ac tanto bello *præficiendum* putaretis.

Est autem quid deceat oratori *videndum* non in sententiis solum sed etiam in verbis non enim omnis fortuna non omnis auctoritas non omnis ætas nec vero locus aut tempus aut auditor omnis eodem aut verborum genere tractandus est aut sententiarum semperque in omni parte orationes ut vitæ quid deceat *considerandum.*

Ingredientibus *considerandum fuit* quid agerimus nunc quidem jam quocumque feremur danda nimirum vela sunt.

Esse igitur perfectam eloquentis puto non eam solam faculta-

not only possess the talent which indeed is peculiar to himself, of speaking copiously and diffusively, but that he should also borrow the assistance of its nearest neighbour, the art of logic.

The English verb ought may be express'd by rendering the verb following it into the gerund in dum, and the verb est, making the nominative case the ablative, and sometimes by the participle in dus, as

Nor ought you to overlook the last point I propos'd to mention in speaking of the nature of the war, I mean what regards the fortunes of many Roman citizens, to which, my countrymen, your wisdom ought to pay a particular regard.

And this is the doctrine of you men of pleasure among the Greeks; whom I wish you had heard *as they ought to have been heard*, you would never in that case have plunged into such an abyss of crimes.

The epicurean philosophers then you must have heard measure *every thing which ought to be the object* of human wishes by pleasure, whether justly or not does not concern us, or if it does it is nothing to the present purpose.

It is sufficiently evident not only that the different parts of an oration, but that entire causes *ought to be managed* some in one manner, some in another.

The English verb is sometimes rendered by the Latin substantive.

Mithridates employed the interval that followed not to blot out the memory of the ancient quarrel, but to renew the war.

I will not hesitate to affirm, whether it (eloquence) is acquired by art or practice, or the mere power of nature, it is the most difficult of all attainments.

As *I have mentioned* the stoics, I must take some notice of Ælius Tubero.

The verb must may be supplied in Latin by making the verb that should follow it the participle in dus, or the gerund in dum with est added to it, and the nominative the ablative, as

And because the thirst of glory, and passion for fame

tem habere quæ sit ejus propria fufe lateque dicendi
sed etiam vicinam ejus atque finitimam dialecticorum
scientiam affumere.

At ne illud quidem *vobis negligendum est* quod mihi
ego proposueram cum essem de belli genere dicturus
quorum vobis pro vestra sapientia Quirites habenda
est ratio diligenter.

Atque hoc quidem etiam isti tui dicunt Græci quos
utinam ita audires *ut erant audiendi* nunquam te in
tot flagitia ingurgitasses.

Audistis profecto dici philosophos epicureos *omnes res
quæ sunt homini expetendæ* voluptate metiri recte an
secus nihil ad nos aut si ad nos nihil ad hoc tempus.

Illud quidem perspicuum est non modo partes orationis
sed etiam causas totas alias alia forma dicendi *esse
tractandas*.

Mithridates omne reliquum tempus non *ad oblivionem*
belli sed ad comparisonem novi contulit.

Hoc vero *sine ulla dubitatione* confirmaverim siue illa
arte pariatum aliqua siue exercitatione aliqua siue
natura rem unam esse omnium difficilissimam.

Et quoniam stoicorum facta est *mentio* Ælius Tubero
fuit illo tempore.

Et quoniam semper appetentes gloriæ præter cæteras

has been always stronger in you than in other people, *you must wipe out* the stain contracted in the last Mithridatic war, which has given so deep and dangerous a wound to the reputation of the Roman people.

And therefore, Romans, if you aspire either at success in war, or dignity in peace, *you must* not only defend this province from conquest but even from the apprehension of being invaded.

This much I will venture to affirm, that it is indeed, a necessary and unavoidable war, yet not so considerable as to give cause of fear; *my principal endeavour therefore* on this occasion *must be*, that some particulars which deserve your utmost attention, be not slightly overlooked as not deserving attention.

Must I enlarge on the charge of the embezzlement, and burning of the register.

I must therefore caution those whose ignorant discourse is become so common, and who wish to pass for Attic speakers, or at least to express themselves in the Attic, lest to take him for their pattern.

But if *we must give a reason* for it, two things were conspicuously wanting in Murena's suit for the Prætorship, which both contributed greatly to his being chosen consul.

The English infinitive mood is often translated by the participle in dus, and the verb sum and the accusative case made the nominative, as

In the cause now before you, my Lords, though I have indeed undertaken the defence of the Sicilians, yet I consider myself as principally labouring for the Roman people, *to crush* not a single oppressor, but *to extirpate* and *abolish* the very name of oppression, which is what the Roman people have long desired with earnestness.

Sometimes a verb is elegantly expressed by an adjective, as

Will you, Cæcilius, pretend that the inclinations of our best and most faithful allies ought not *to weigh* with those who compose this court.

Our Ennius *was greatly beloved* by the elder Africanus.

gentes atque avidi laudis fuistis *delenda est vobis illa macula* Mithridatico bello superiore suscepta quæ penitus jam insidit atque inveteravit in populi Romani nomine.

Itaque hæc *vobis* provincia Quirites si ad belli utilitatem et pacis dignitatem retinere vultis non modo a calamitate sed etiam a motu calamitatis *est defendenda*.

Potest enim hoc dici belli genus esse ita necessarium non esse ita magnum ut sit pertimescendum in quo *maxime laborandum est* ne forte a vobis quæ diligentissime providenda sunt contemnenda esse videantur.

An de peculatu facto an de tabulario incenso longa oratio *est expromenda*.

Itaque *vobis monendo* sunt ii quorum sermo imperitus increbuit qui aut dici se desiderant Atticos aut ipsi Attice volunt dicere ut mirentur hunc maxime.

Sed tamen si est *reddenda ratio* duæ res in præturæ desideratæ sunt quæ ambæ in consulatu Murenæ profuerunt.

Ego in hoc iudicio mihi Siculorum causam receptam populi Romani susceptam esse arbitror ut mihi non unus homo improbus *opprimendus sit* sed omnino omnis improbitas id quod populus Romanus jam diu flagitat *extinguenda atque deleta sit*.

Utrum Cæcili hoc dices optimorum fidelissimorum que sociorum voluntatem apud hos *gravem esse* non oportere.

Carus fuit Africano superiori noster Ennius.

Suffer me before I say any thing for Murena, to speak a little in behalf of myself; not that *I prefer* on the present occasion, at least, *my own vindication* to his defence, but that having more convinced you of the uprightness of my intentions, I may with the greater authority repulse the attacks of his adversaries upon his honour, fame and fortunes.

You have opened a wide field of enquiry, said I, and started a subject which *deserves* a separate discussion; but we must defer it to a more convenient time.

A participle when the nominative case, is sometimes rendered by a verb, with a conjunction between that, and the verb which it went before.

When Philo, a philosopher of the first name in the academy, with many of the principal Athenians, *having deserted* their native home, fled to Rome from the fury of Mithridates I immediately became his scholar.

The English participle with of before it may be rendered into Latin by the correspondent substantive, and made the genitive case.

For neither the Lacedæmonians, the first imitators of *this way of living and talking*, who at their daily meals recline upon a hand board; nor the Cretans, who never indulge themselves in a reclining posture at table, have been more successful in the management of publick affairs than the Romans who divide their time between business and pleasure.

The active participle may sometimes be rendered into Latin by the passive, that and the accusative case which it should govern being turned into an ablative, as

On this occasion though some of the best and bravest men in Rome be against me, yet *setting authority aside*, I think we may come at the truth by reason and enquiry.

Pompey *having taken possession of his kingdom* and driven him from all his known haunts and territories, made yet so great an account of the life of this one man, that though by his victory he became master of all that Mithridates held, laid claim to, or aspired after, he nevertheless, did not look upon the war as finished till he had driven Mithridates out of the world.

Antequam pro Murena dicere in institutio prome ipso
 pauca dicam non quo mihi *potior* hoc quidem in tem-
 pore sit officii mei hujus salutis *defensio* sed ut meo
 facto voluis probato majore auctoritate ab hujus
 honore fama fortunis que omnibus inimicorum impetus
 popalare possim.

Longi sermonis initium in quam rem commosisti nova
 disputatione *dignam* quam in aliud tempus diffe-
 ramus.

Cum princeps academice Philo cum Atheniensiam
 optimatibus Mithridatico bello domo *profugisset* Ro-
 mamque venisset totum ei me tradidi.

Neque tamen Lacedæmonii auctores *hujus vite atque*
orationis qui quotidianis epulis in robore accumbunt
 neque vero Cretes quorum nemo quitavit unquam
 cubans melius quam Romani homines qui tempora
 voluptatis laborisque dispertiunt res-publicas suas
 retinuerunt.

In hæc causa tametsi cognoscitis auctoritates contrarias
 fortissimorum virorum et clarissimorum tamen *omissis*
auctoritatibus ipsare et ratione exquirere possumus veri-
 tatem.

Pompeius *regno possesso* ex omnibus oris, ac notis sedibus
 hoste pulso tamen tantum in unius anima posuit ut
 cum omnia quæ ille tenuerat adieret speraret victoria
 possideret tamen non ante quam illum vita expulit
 bellum confectum judicaret.

Who then can censure me, or in justice be angry with me, if those hours which others employ in business, in pleasures, in celebrating public solemnities, in refreshing the body, and unbending the mind, if that time which is spent by some in midnight banquetings, in diversions and gaming, I employ in reviewing my studies.

But what did your other self, *after having squandered* that immense plunder which he had drawn from the lands and citizens of our allies, he sold himself, the badges of his office, the army of the Roman people, the sacred prohibition of the immortal gods, the answers of their priests, the authority of the senate, the orders of the people, the renown and dignity of this empire to an Egyptian king.

In destroying the enemies of our country, this has been our constant persuasion, that as the glory would be ours, so we should expect our share of odium and danger.

Of before an active participle in English may be rendered by the participle in dus, which must agree with the noun which is in English the accusative case after it,
as

A prevalent and general persuasion had likewise taken hold of the minds of these barbarians, that the design of pillaging a rich and awful temple had brought our army into those parts.

May, when it implies right or propriety, is to be rendered by the participle in dus, and the nominative made the dative.

And here I think *I may justly congratulate myself*, that unaccustomed as I am to harangue in this manner, and from this place, a subject presents itself on which it is impossible not to be eloquent.

Owing when it follows it was may be rendered by making the substantive which follows it the genitive case.

Nor was it *owing to his great genius and learning alone*, but likewise to his amiable temper, and virtuous disposition, that the family which first received him in his youth, should afford him freedom of access even in his old age.

Quis tandem me reprehendat aut quis mihi jure fuc-
censent si quantum cæteris ad suas res obeundas
quantum ad festos dies ludorum celebrandus quantum
ad alias voluptates et ad ipsam requiem animi et
corporis conceditur temporis quantum alii tribuunt
tempestivis conviciis quantum denique alexæ quantum
pilæ tantum mihi ego met *ad hæc studia recolenda*
sumpsero.

Ecce tibi alter *effusa jam maxima præda* quam ex for-
tunis publicanorum ex agris urbilusque sociorum
exhauserat seipsum fasces suos exercitum populi
Romani numen interdictumque deorum immortalium
responsa sacerdotum auctoritatem senatus, jussa
populi nomen ac dignitatem imperii regi Ægypto
vendidit.

In patriæ proditoribus opprimendis ut quoniam nostra
futura esset gloria periculum quoque et invidiam
nostram putaremus.

Erat etiam alia gravis atque vehemens opinio quæ per
animos gentium barbarorum pervaserat *fani locuple-*
tissimi et religiofissimi deripiendi causa in ea oras nos-
trum exercitum esse adductum.

Atque illud imprimis *mibi lætandum* jure esse video quod
in hac insolita mihi ex hoc loco ratione dicendi,
causa talis oblata est in qua oratio nemini deesse
potest.

Sed etiam hoc non solum *ingenii ac literarum* verum
etiam *virtutis fuit* ut domus quæ hujus adolescentiæ
prima fuerit eadem esset familiarissima senectutis.

The participle granting or allowing may be elegantly translated by quod si, as

But granting that I had not such powerful, weighty, urgent reasons.

The adverb is sometimes changed into an adjective.

The same might be said of Demosthenes, whose letters will satisfy us how *assiduously* he attended the lectures of Plato.

The English adverb after will require the participle which follows it to be rendered by a Latin verb.

After building and equipping vast fleets, levying great armies in all the countries, whence troops could be had, he sent ambassadours from Ecbatanæ into Spain.

After before a verb of the preterperfect tense passive may, in some instances, be expressed by making the nominative case the ablative absolute, and turning the verb into a participle passive.

After the genus or kind has been sufficiently determined, we must then proceed to examine into different, or subordinate parts, that our whole discourse may be properly distributed amongst them.

The adverb when will sometimes require the nominative case following together with its verb to be rendered by the ablative absolute in Latin, as

Why do we not, *when the gods clearly discover their pleasure*, entrust this war against the king to the care of the man, who has already terminated so many others to the advantage of the state.

An action of violence is now under your consideration, and the law in relation to it concerns our empire, our grandeur, the interest of our country, and the common welfare, a law which was made by Q. Catulus, *when our citizens were arming against each other, and our liberties almost expiring.*

Hortensius then who began to speak in publick when he was very young, was soon employed even in causes of the greatest moment, and though he first appeared in the time of Cotta and Sulpitius, and

Quod si hanc causam tam idoneam tam illustrem tam gravem non haberem.

Quod idem de Demosthene existimari potest cujus ex epistolis intelligi licet quam *frequens* fuerit Platonis auditor.

Posteaquam quam maximas *ædificavit ornasset* que classes exercitatusque permagnos quibus cunque ex gentibus potuisset comparasset usque in Hispaniam Legatos Exbatanis misit.

Explicato genere cujusque rei videndum est quæ sint ejus generis sive forma sive partes ut in eas tribuantur omnis oratio.

Cur non *ducibus diis immortalibus* eidem cui cætera cum salute reipublicæ commissa sunt hoc quoque bellum regnum committimus.

De vi quæritis quæ lex ad imperium ad majestatem ad statum patriæ ad salutem omnium pertinet quam legem Q. Catulus *armata dissensione civium reipublicæ* pene extremis temporibus tulit.

Hortensius igitur cum admodum adolescens orsus esset in foro dicere celenter ad majores causas adhiberi cæptu est quanquam inciderat in Cottæ et Sulpitii ætatem *excellente tam Crasso et Antonio* deinde Phi-

when Crassus and Antonius, and afterwards Philip and Julius were in the height of their reputation, he was thought worthy to be compared with either of them in point of eloquence.

When he was at the height of his glory, Crassus died, Cotta was banished, our public trials were omitted by the Marfic war.

Aristotle informs us that *when the tyrants were expelled from Sicily, and private property, after a long interval of servitude, was determined by public trials, the Sicilians, Corax and Tisias, first attempted to write precepts on the art of speaking.*

He undertook the defence of Cotta, *when he was accused by Africanus.*

Do you really think then, said Atticus, that Fannius was the author of that oration, for *when we were young there were different opinions about it.*

The adverb whilst may be express'd by rendering the nominative case, and the verb, in the sentence which it belongs, by the ablative absolute, as

They requested and conjured me not to disregard their supplications, since whilst I was safe, they ought to become suppliants to no one.

As when it signifies with respect to may be express'd by making the word which follows it of the genitive case, governed of the leading substantive.

As to the sophists whom I have already mentioned, the resemblance ought to be more accurately distinguished, for they industriously pursue the same flowers, which are used by the orator in the forum.*

The English adverb not with an imperative mood may be rendered into Latin by the imperative mood of nolo, making the English imperative the Latin infinitive, as

Therefore, Cato, censure not too severely these customs of our ancestors, which our present flourishing condition, and the long continuance of our empire sufficiently justify.

* *A glaring instance of mixt metaphor, for who is ever said to pursue what cannot move.*

lippo post Julio cum iis ipsis dicendi gloria comparabatur.

Hoc florente Crassus est mortuus Cotta pulsus iudicia intermissa bello Marfco.

Ait Aristoteles cum ablati in Sicilia Tyrannis res privatae longo intervallo iudiciis repeterentur artem et praecepta Siculos Coracem et Tisiam conscripisse.

Qui pro Cotta dixit accusante Africano.

Tum Atticus quid ergo est ne ista Fannii nam varia opinio pueris nobis erat.

Rogare et orare ne illos supplices aspernaret quos incolumi nemini supplices esse oporteret.

Sophistarum de quibus supra dixi magis distinguenda similitudo videtur qui omnes eodem volunt flores adhibet orator in causis persequi.

Quare noli Cato majorum instituta quae res ipsa publica, quae diuturnitas imperu comprobat nimium severa ratione reprehendere.

Suffer me to remind you, my lords, that my consulship is on the point of expiring, *withdraw not* then him who is to succeed me in vigilance and care, take not away the man to whom I wish to deliver over the commonwealth unviolated, that he may defend it from the mighty dangers to which it is exposed.

The conjunction but may be rendered by the preposition præter.

Virtue desires no other reward for her toils and dangers *but* praise and glory.

The conjunction as before an infinitive mood may be rendered into Latin by the relative qui making the verb following the indicative mood, as

Suffice it in few words to say that no man was ever yet so presumptuous *as ever* silently to conceive a wish that the immortal gods would crown him with so many, and distinguishing proofs of their favour, as they have bestowed upon Pompey.

The conjunction that before a nominative case and a verb is rendered into Latin by turning the nominative case into the accusative, and the verb into an infinitive mood, or else into the participle in dus.

For a number of citizens sustaining at that time great losses in Asia; we know *that* public credit was at a stand at Rome, from a general stoppage of payment.

Your sentiments upon this occasion, Romans, ought to be, *that* within the memory of man, *no* cause more important in itself, more dangerous in its consequences, more worthy of your attention in all its parts, *was ever undertaken* by a tribune of the commons, defended by a consul, or brought before an assembly of the Roman people.

What can shew greater ingratitude than *that* others should rejoice, while he alone remains disconsolate, who was the cause of all this joy.

Vos moneo iudices in exitu est jam meus consulatus
nolite mihi subtrahere vicarium meae diligentiae *nolite*
adimere eum cui rempublicam cupio tradere in
 columnen ab his tantis periculis defendendam.

Nullam enim virtus aliam mercedem laborum pericu-
 lorumque desiderat *præter* hanc laudis et gloriæ.

Hoc brevissime dicam neminem unquam tam impuden-
 tem fuisse *qui* a diis immortalibus tot et tantas res
 tacitus *auderet optare* quot et quantas dii immortales
 ad Pompeium detulerunt.

Nam tum cum in Asia res magnas permulti amiserunt
 scimus Romæ solutione impedita *fidem concidisse*.

Sic enim existimare debetis Quirites post hominum me-
 morium *rem nullam* majorem magis periculosam magis
 ab omnibus vobis providendam neque a tribuno ple-
 bis susceptam neque a consule defensam ad populum
 Romanum esse delatam.

Quid esset ingratius quam *latari cæteros* ugere eum
 propter quem cæteri lætantur.

But this is not always done, for that is sometimes rendered by ut with a potential mood.

This we learn from experience to be frequently the case, *that* the eminent distresses of princes by the compassion they are apt to excite, raise powerful confederacies in their favour, especially of such as are either monarchs themselves or live in subjection to monarchy, because to them the name of royalty sounds venerable.

When a sentence begins with if, the conjunction is often left out in Latin, the nominative case made the ablative absolute, and the verb a participle to agree with it, as

He shall have no reason to think, *if I conduct this cause* that this bench can be corrupted without great peril to many.

To engage or persuade may be rendered by ut with a potential mood.

And to engage you more readily to this, my lords, I will lay open the very secrets of my heart before you, and fully confess my passion for glory, which, though too keen perhaps, is however virtuous.

The preposition without may be express'd by making the word which it governs the ablative case absolute.

Such indeed was my conduct during the whole of my consulship, that I did nothing without the advice of the senate, *without the approbation of* the Roman people.

The preposition (or rather the participle) during may be express'd by rendering the substantive following in the ablative case absolute.

If it should happen, my lords, that there is any one present who is unacquainted with our laws, our judicial proceedings, and the forms of our courts, it must certainly be matter of surprise to such a person, what can render this cause of so very a heinous a nature, that it alone should be tried on the festival days, *during*

Hoc jam fere sic fieri solere accepimus *ut* regum afflictæ fortunæ facile multorum opes *alliciant* ad misericordiam maximeque eorum qui aut reges sunt aut vivunt in regno quod regale iis nomen magnum et sanctum esse videatur.

Nihil erit quod *me agente* arbitretur iudicium sine magno multorum periculo posse corrumpi.

Atque *ut* id libentius *faciatis* jam me vobis iudices indicabo ut de meo quodam amore gloriæ nimis acri fortasse, veruntamen honeste indicabo.

Atque ita est a me consulatus peractus ut nihil sine concilio senatus *non approbante* populo Romano egerim.

Si quis iudices forte nunc adsit ignarus legum iudiciorum consuetudinis nostra misetur profecto quæ sit tanta atrosita turjus causæ quod *diebus festis* ludisque publico omnibus negotiis forensibus intermissis unum hoc iudicium exeruntur.

the celebration of the sports, and a total suspension of business in the forum.

Nor can Ahala, Servilius, or Nasica, or the senate itself *during my consulate* be acquitted of the most enormous crime, if it be a crime to put wicked citizens to death.

Substantives with the prepositions with or by before them may be rendered into adverbs.

He lived in this city as long as he could have lived in it *with honour and reputation.*

There are two classes of good orators, of which the former are distinguished by the simple neatness and brevity of their language, the latter *by their copious dignity and elevation*; but although the preference must always be given to that which is great and striking, yet in speaking of real merit, whatever is most perfect of the kind is justly entitled to our commendation.

Octavius Reatinus died in his youth while he was in full practice, but he ascended the Rostra with more *assurance* than ability.

Thucydides describes wars and battles *with great dignity and precision*, but he can supply us with nothing which is proper for the forum.

- The publicans accordingly by the advice of Lælius requested Galba to undertake it, to this he consented, but *with the greatest modesty and reluctance*, out of respect to the illustrious advocate he was going to succeed.

It was *with indignation and concern* that I saw myself reduced to that situation.

The allies and tributaries of the Roman people overwhelmed *with anguish and affliction*, despair now of redress, and only solicit an alleviation of their calamities.

Under, *when it means commanded by, may be rendered by the participle imperans, which with its substantive must be made the ablative case absolute.*

Under Lucullus the Roman people penetrated into Pontus, impregnable till then by means of its situation, and the arms of its monarchs; *under him* too the Romans with no very considerable force, routed the numberless troops of the Armenians.

Nec enim posset Ahala Sercilius aut Nafica aut *me*
consule fenatus non nefarius haberi si sceleratos cives
interfici nefas esset.

Vixit tam diu quam licuit in civitate *bene beateque*
vivere.

Oratorum bonorum duo genera sunt unum *attenuate*
pressequere alterum *sublate* ampleque dicentem etsi id
melius est quod splendidius, et magnificentius tamen
in bonis omnia quæ summa sunt jure laudantur.

Octavius Reatinus qui cum multas jam causas diceret
adolescens est mortuus is tamen ad dicendum veniebat
magis *audacter* quam *parate*.

Thucydides res gestas et bella nartat *graviter sane et*
probe sed nihil ab illo transferri potest ad forensem
usum et publicum.

Itaque auctoritate Lælii Publicanos causam detulisse ad
Galbam; illum autem quod ei viro succedendum esset
verecunde et dubitanter recepit.

Tuli *graviter et acerbe* in eum me locum adductum.

Socii stipendiarii que populi Romani *afflicti miseri* jam
non salutis spem sed exilii solatium quæruunt.

Populus enim Romanus *Lucullo imperante* Pontum et
regii quondam opibus et ipsa natura regionis valla-
tum populi Romani exercitus eodem duce non max-
ima manu innumerabiles Armeniorum copias fudit.

The English preposition without before a participle, may be rendered in Latin by turning the participle into a verb, and prefixing a negative participle to it, as

The provinces of Greece and beyond the Hellespont, unable to repel the danger, look to you for aid, but *without daring, or thinking it safe to name the particular general, because you had already put another into that commission.*

The preposition without may be rendered into Latin by the participle amissus being made the ablative case together with the word which it governs, as

It regards the surest and the fairest revenues of the commonwealth *without which* we can neither support peace with dignity, nor furnish the necessary expences during war.

The preposition from before a participle may be rendered by quo minus and the participle be made a verb of the potential mood, as

If the dispute regards the impeachment you must leave that to those who are deterred by no crimes of their own *from lying open* the crimes another.

When with comes before a participle of the præterperfect tense it will require that participle to be turned into an infinitive mood, as

Verres is charged *with having*, for three years, plundered the province of Sicily, *rioted* the cities, *stript* the private houses, and *pillaged* the temples.

FINIS.

Civitates autem omnes cuncta Asia atque Græcia vestrum auxilium expectare propter periculi magnitudinem coguntur imperatorem a vobis certum deprecari cum præsertim vos alium miseritis *neque audent neque se id facere summo sine periculo posse arbitrantur.*

Aguntur certissima populi Romani vestigalia et maxima *quibus amissis* et pacis ornamenta et subsidia belli requiritis.

Si de accusatione dicimus concedas oportet iis qui nullo suo peccato impediuntur *quo minus* alterius peccata demonstrare *possunt.*

Siciliam provinciam Verrès per triennium *depopulatum esse* Siculorum civitates *vastasse* domos *exinanasse* fana *spoliasse* dicitur.

FINIS.